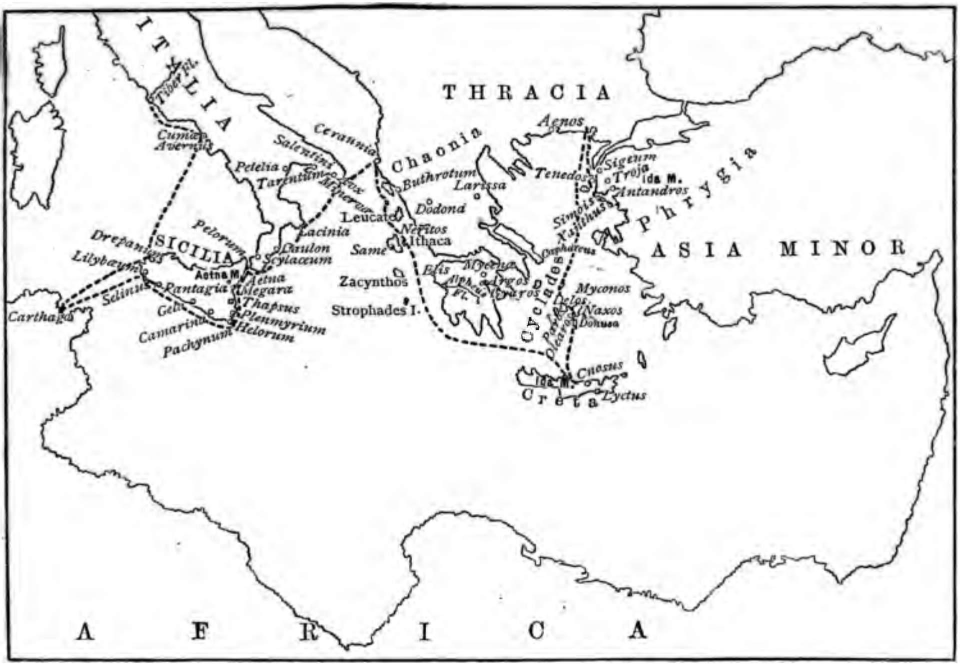

ITALIA
Tiber Fl.
Cumae
Avernus
Petelia
Salentini
Tarentum
Ceraunia
Minerva
Lacinia
Caulon
Scylacium
Pelorum
SICILIA
Drepanum
Lilybaeum
Selinus
Pantagia
Aetna M.
Aetna
Megara
Thapsus
Plemmyrium
Helorum
Gela
Camarina
Pachynum
Carthago
THRACIA
Chaonia
Buthrotum
Dodona
Larissa
Leucate
Neritos
Ithaca
Same
Zacynthos
Strophades I.
Elis
Mycenae
Argos
Gyaros
Aenos
Tenedos
Sigeum
Troja
Ida M.
Antandros
Simois
Xanthus
Phrygia
ASIA MINOR
Cyclades
Myconos
Delos
Naxos
Donusa
Paros
Olearos
Cnosus
Ida M.
Creta
Lyctus
AFRICA

P. VERGILI MARONIS
AENEIDOS
LIBRI II. & III.



P. VERGILI MARONIS

AENEIDOS

LIBRI II. & III.

THE NARRATIVE OF AENEAS

EDITED

WITH INTRODUCTION AND NOTES

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PREFACE.

A VERY few words will suffice for all that has to be said in editing these two books of Vergil.

They have been selected as forming a little episode by themselves, and the selection is so natural and complete that it implies no mutilation of the great whole of which it is a part.

The Introduction contains matter of a kind that could not well be inserted at any particular part of the notes. At the same time it bears special reference to the books under consideration.

The Text of Vergil may be regarded as settled: and the ordinary editions have been followed. Any important variation suggested by modern textual critics has been referred to in the Notes.

The Notes are original as far as notes on an author like Vergil can be said to be so; but the

editor admits his great obligation to the usual sources of information. Besides the more ordinary form of annotations, some attention has been paid to philology and archæology. When illustrative passages are cited, the quotations, as a rule, are given in full. Experience has taught me the necessity of this.

A Map is given as a Frontispiece, containing such places, and such places only, as are mentioned in these two books.

E. W. HOWSON.

HARROW, *Oct.* 1881.

INTRODUCTION.

The Æneid is the national epic of imperial Rome. It breathes the spirit of her ambition, her pride, her religion, and her greatness. It gathers together in one magnificent whole her legends and traditions, and seeks to explain her origin and foundation. And the hero of the poem is meant to be the national hero of Rome. He is the pattern and sample of what a Roman should be, according to the ideal conceived under the peaceful dominion of the Cæsars. And, seeing that these two books deal so closely with Æneas, something may be said about his name and character.

(*a*) The *name* of Æneas is veiled in considerable obscurity. Aineias was one of the titles of Aphrodite, and is generally supposed to mean "the gracious," from *αἰνεῖν*, to consent. Temples to Aphrodite Aineias were not uncommon, and we find traces of them in Leucas, Actium, Ambracia, Buthrotum, Iapygia, and at Elymus in Sicily. Again we see in the names of Ænus, a town at the mouth of the Hebrus, and Aineia, a place in Chalcidice, a similarity of name which can scarcely be altogether accidental. Vergil has made use of these traces, and has worked them into his poem in the two books

before us. Whether they contain genuine allusions to Æneas we cannot be sure; but it is possible that they may, especially as we have allusions in ancient writers to a clan called the Æneadæ, members of which may have visited these places.

(*b*) The *character* of Æneas was undoubtedly designed by Vergil to be an embodiment of his heroic ideal. He was to be a type of the national character; and the position he occupies may not unfairly be compared with that of Abraham in Jewish, Siegmund in Teutonic, and Arthur in British, history. His title is *pater*, and his distinctive epithet is *pius*. The latter, as is well known, expresses a character which is alert to all the calls of duty, religious, domestic, patriotic. And duty in this sense was virtually the religion of Rome. The character of Æneas as painted by Vergil has met with much severe criticism and even ridicule. He has been assailed as impassive, tame, superstitious, and perfidious, and generally devoid of all the qualities which usually go to make a hero. And true it is that we cannot compare him for dash and interest with the Homeric warriors, such as Achilles or Hector. Still the character contains much that claims our attention and admiration. We must remember that civilisation had done its work since the early times, and that the heroic ideal had consequently changed. Vergil also probably desired to show forth in Æneas the more humane virtues which he reverenced in Augustus. Thus Æneas is the champion of *law* in opposition to the violence of Turnus. He is distinguished for *affection*:

"Quo res cumque cadent, unum et commune periclum,
Una salus ambobus erit"

is his exclamation as he rescues his father; for his *self-control*, as, for instance, when he represses his love for Dido by his higher love for his future country, of which he says to her,

"Hic amor, hic patria est;"

and again for his *obedience* to the divine will—

"Italiam non sponte sequor;"

for his *sense of duty* coloured with sadness, as when he says to Iulus before his last battle—

"Disce puer virtutem ex me verumque laborem,
Fortunam ex aliis;"

and again in his farewell to Andromache—

"Vivite felices quibus est fortuna peracta
Jam sua, nos alia ex aliis in fata vocamur."

(*c*) The *wanderings* of Æneas have been employed by Vergil as a means for connecting Rome first with *Troy*, secondly with *Sicily*, and thirdly with *Carthage*.

The connection with *Troy* was a favourite boast of the Romans, and it received public recognition on more than one occasion. Thus the senate, in their terms of peace with Seleucus, exempted the Trojans from tribute as being of their own race. Titus Flamininus also, after the second Macedonian war, proclaimed himself as one of the Æneadæ—"Αἰνεαδᾶν ταγὸς μέγας." Many of the noble families at Rome, such as the Sergii and Memmii, traced their descent from Trojans. Trojan blood inspired the same feelings as Norman blood does with us. But

above all, Julius Cæsar claimed connection with Iulus, the son of Æneas, and his watchword at Pharsalia was Venus Victrix, in reference to his supposed lineage. According to one legend, the very name Rome was derived from Ῥώμη, a Trojan woman who burned the ships of some Trojan colonists in Latium to prevent their return. To assist the tradition there was an old Roman word *troia*, meaning "a sow with young;" and another, *trosulus*, "a Roman knight." The *Di magni*, moreover, or *Penates*, were easily identified with the θεοὶ μεγάλοι of the Troad. Again, the connection between Cumæ in Campania, and Cyme in Æolis, acted in the same manner, especially as the Sibylline books which contained references to Æneas were brought from Cumæ to Rome.

The connection with *Sicily* has less foundation. No doubt, after the first Punic War, the Romans and Sicilians perceived a close affinity between themselves; and this feeling found sanction in the poems of Stesichorus, particularly in the Ἰλίου πέρσις, in which Æneas and his crew are mentioned as leaving Sicily for Italy. In Thucydides vi. 2 also, we are told that the people of Egesta claimed Trojan origin.

The connection with *Carthage* has more of a poetic than historic basis. Vergil wished, as Nævius before him, in his poem on the Punic War, to find a reason for the mutual animosity existing between the two empires, and accordingly he gave a significance to the parting of Æneas from Dido, prophetic of the struggle between the two countries in later days.

THE CRITICISM OF NAPOLEON I. ON THE SECOND BOOK OF THE ÆNEID.

IN a volume entitled *Précis des guerres de César*, by the first Napoleon and published by M. Marchand, the great Emperor has made some criticisms on the Trojan legends which merit some notice.

Commenting on the admiration universally evoked by the second book of the *Æneid*, he remarks that this admiration is due more to the style than the matter; and he proceeds to pour ridicule upon the story of the Trojan horse and the episodes of Sinon and Laocoon.

The first he condemns for its unique absurdity, which has no parallel in the *Iliad*. He asks how it was that the Trojans never sent a fishing-smack to Tenedos, to watch the retreat of the Greek fleet,—how a hundred warriors could possibly be secreted in the wooden horse, and brought into Troy, especially as it had to cross two rivers on its way thither. And he pursues the same practical vein in dealing with the other two.

Heyne, on the other hand, with more literary feeling, commends the dexterity with which Vergil has treated an improbable story,—dexterity so great that, though the legend is almost puerile, we are rather captivated than offended by it. He points out that Vergil makes use of religious motives for the introduction of the horse into the city; and we must remember that the folly of the

Trojans is the pivot of the story: they were infatuated by divine intervention.

Napoleon further criticises the rapidity with which one event follows another in the capture. The entire destruction of Troy is described as being accomplished between one o'clock at night and four in the morning. Sinon lets the soldiery out of the horse, and the Greeks in at the gates, and Æneas has time to go several times to his father's house in spite of the fighting going on, all in this meagre space of time. "In fact," he says, "the account is the work of a college tutor who never had experience of active life." He insists that the siege would have taken a fortnight. Scipio, he urges, took seventeen days to burn Carthage; eleven days were required to burn Moscow. If this matter-of-fact style of criticism were applied to all ancient myths, the same *reductio ad absurdum* would follow. It is only interesting, as coming from the pen of a great strategist, whose military habit of mind was too practical for literary appreciation.

THE TEXT OF VERGIL.

TRADITION tells us that the *Æneid* being left imperfect, was committed by Vergil to the care of Varius and Tucca, whom he desired to edit and correct it. Whether they discharged this request we do not know, but we may be certain that the text was the subject of constant lectures

and criticism, and perhaps alteration at the hands of grammarians. Besides these there are several cursive MSS. which belong probably to the ninth, tenth, and eleventh centuries. A short account is here given of the seven MSS. in capitals, *i.e.* in the style characteristic of the best period of MS. writing.

I. The *Vatican* Text.—This is in the Vatican Library at Rome. It is not in first-rate preservation, and only contains scattered portions of the *Georgics* and *Æneid.* It contains some valuable miniatures. It passed through the hands of three owners, Pontanus, Cardinal Bembo, and Fulvio Orsini, the last of whom presented it to the Vatican Library. It belongs to the time of Septimius Severus, *i.e.* about 200 A.D.

II. The *Sangallensis*, so called from the fact that it belongs to the library of St. Gall.—This also contains only fragments of the *Georgics* and *Æneid.* It is written in very fine characters.

III. The *Mediceus.*—This belongs to the Laurentian Library at Florence. Formerly it was in the Vatican collection, but it was sold to Cosmo I., the Duke of Tuscany, one of the Medici family, hence its name. A facsimile was made of it by Foggini in 1741. It begins at line 48 of *Ecl.* vi. and continues straight on to the end of the *Æneid.* Its date may be put rather earlier than Theodosius, *i.e.* a short time before 370 A.D.

IV. The *Palatinus*, in the Vatican Library.—It obtained its name from the Palatine Library, whither it found its way from that of Heidelberg. It appears to belong to the fourth or fifth century.

V. The *Romanus*, also in the Vatican, brought thither from one of the monasteries connected with the abbey of St. Denis. It was studied closely by Politian. It is rather carelessly written; still this and the Mediceus are the most trustworthy. It may be assigned to the fourth century.

VI. The *Veronensis*, in the chapter library at Verona.

VII. The *Augustus*, so called by Pertz from his conviction that it belonged to the Augustan period.—Part of it is to be found at Berlin, part at the Vatican.

MODERN DISCOVERIES ON THE SITE OF TROY.

As the second book of the *Æneid* dwells so constantly on the external appearance of Troy as conceived by Vergil after the description of Homer, we add a short summary of the discoveries of Dr. Schliemann.

The site of Troy was on the hill of Hissarlik, which stands about 100 feet above the sea and 60 feet above the plain around it. Remains of seven cities have been discovered lying one above the other from the rock upwards.

The Troy of Homer and Vergil is the third city from the base. It was built on the ruins of the second city after a long period of desertion. One main difference between the third city and the others is that while its predecessors were built of limestone, it was of *brick*. And this brick bears very distinct traces of a great conflagration. In many cases it is reduced to a shapeless lump; in others the surface is vitrified. On the east side the signs of heat are most apparent, and the smoke has penetrated and discoloured the interstices between the courses of bricks. The ruins after the burning of the city raised the site nearly ten feet, and this in itself is evidence of the magnitude of the conflagration. The bricks were larger than bricks are now,—they were a foot in length and breadth, and four inches thick.

The remains discovered are very numerous, and a few only can be alluded to here. The Trojans were evidently considerable consumers of *conchylia*. Immense numbers of shell-fish and oyster-shells have been found. The bones, too, of sheep, goats, and horses are very frequent, but not of oxen, strange to say. A quantity of burnt grain was also discovered among the ruins.

At the north-west of the Scæan gate clear trace remains of Priam's Palace. In front of it lies an open space, probably the Agora. The palace was not so magnificent as Vergil (*Æn.* ii. 503), in imitation of Homer, supposes it to have been. In Homer's time the Troy of poetry was under a mass of ruin, and fine buildings of polished stone were probably to be seen in its stead.

A great quantity of owl-faced idols and vases have been found—of the former alone seven hundred. They are all crude imitations of the female form, and probably copies of the Palladium, which was supposed to have fallen from heaven. In the same way Hera-idols, with cows' horns, were found at Mycenæ. Beside these, idols of bone, marble and lead, tripod-vases, goblets, and vases, imitating animals such as a sow, a mole, or a hedgehog, have been discovered.

But the great prize of all was the treasure. This was found on the wall near the palace, and probably fell to the position where it lay from the upper stories of the palace during the conflagration. It consists of twenty-six different objects; the principal of which are two gold diadems for female attire, worn on the forehead, with pendants on either side; six gold bracelets, gold necklaces, earrings, fillets, and beads, besides many smaller articles of silver and bronze.

P. VERGILI MARONIS AENEIDOS

LIBER SECUNDUS.

1-13.—*Æneas, at the request of Dido, promises to relate the capture of Troy, and his wanderings thereafter.*

CONTICUERE omnes intentique ora tenebant:
Inde toro pater Aeneas sic orsus ab alto:
'Infandum, Regina, iubes renovare dolorem,
Troianas ut opes et lamentabile regnum
Eruerint Danai, quaeque ipse miserrima vidi,
Et quorum pars magna fui. Quis talia fando
Myrmidonum Dolopumve aut duri miles Ulixi
Temperet a lacrimis? et iam nox umida caelo
Praecipitat suadentque cadentia sidera somnos.
Sed si tantus amor casus cognoscere nostros
Et breviter Troiae supremum audire laborem,
Quamquam animus meminisse horret luctuque refugit,
Incipiam.

13-20.—*The Greeks, unsuccessful in the siege, construct the Trojan horse, fill it secretly with men, and give out that it is a votive offering for a safe return home.*

Fracti bello fatisque repulsi
Ductores Danaum, tot iam labentibus annis,
Instar montis equum divina Palladis arte

Aedificant sectaque intexunt abiete costas:
Votum pro reditu simulant, ea fama vagatur.
Huc delecta virum sortiti corpora furtim
Includunt caeco lateri, penitusque cavernas
Ingentis uterumque armato milite complent.

21-25.—*This done, they retire to Tenedos.*

Est in conspectu Tenedos, notissima fama
Insula, dives opum, Priami dum regna manebant,
Nunc tantum sinus et statio male fida carinis:
Huc se provecti deserto in litore condunt.
Nos abiisse rati et vento petiisse Mycenas:

26-39.—*The Trojans, believing the Greeks to have gone ho leave the city and examine the horse, and are anxious drag it within the walls.*

Ergo omnis longo solvit se Teucria luctu;
Panduntur portae; iuvat ire et Dorica castra
Desertosque videre locos litusque relictum.
Hic Dolopum manus, hic saevus tendebat Achilles;
Classibus hic locus; hic acie certare solebant.
Pars stupet innuptae donum exitiale Minervae,
Et molem mirantur equi; primusque Thymoetes
Duci intra muros hortatur et arce locari,
Sive dolo seu iam Troiae sic fata ferebant.
At Capys et quorum melior sententia menti
Aut pelago Danaum insidias suspectaque dona
Praecipitare iubent subiectisque urere flammis,
Aut terebrare cavas uteri et temptare latebras.
Scinditur incertum studia in contraria volgus.

40-56. *Laocoon in dismay dissuades them.*

Primus ibi ante omnis, magna comitante caterva,
Laocoon ardens summa decurrit ab arce,

Et procul: 'o miseri, quae tanta insania, cives?
Creditis avectos hostis aut ulla putatis
Dona carere dolis Danaum? sic notus Ulixes?
Aut hoc inclusi ligno occultantur Achivi,
Aut haec in nostros fabricata est machina muros
Inspectura domos venturaque desuper urbi,
Aut aliquis latet error: equo ne credite, Teucri.
Quidquid id est, timeo Danaos et dona ferentis.'
Sic fatus validis ingentem viribus hastam
In latus inque feri curvam compagibus alvom
Contorsit: stetit illa tremens, uteroque recusso
Insonuere cavae gemitumque dedere cavernae.
Et, si fata deum, si mens non laeva fuisset,
Impulerat ferro Argolicas foedare latebras,
Troiaque nunc staret, Priamique arx alta maneres.

57-76. *Sinon, a Greek spy, is suddenly led in by some shepherds, and is asked his story.*

Ecce manus iuvenem interea post terga revinctum
Pastores magno ad regem clamore trahebant
Dardanidae, qui se ignotum venientibus ultro,
Hoc ipsum ut strueret Troiamque aperiret Achivis,
Obtulerat, fidens animi atque in utrumque paratus,
Seu versare dolos seu certae occumbere morti.
Undique visendi studio Troiana iuventus
Circumfusa ruit, certantque inludere capto.
Accipe nunc Danaum insidias et crimine ab uno
Disce omnis.
Namque et conspectu in medio turbatus inermis
Constitit atque oculis Phrygia agmina circumspexit·
'Heu, quae nunc tellus' inquit 'quae me aequora possunt
Accipere? aut quid iam misero mihi denique restat,

Cui neque apud Danaos usquam locus, et super ipsi
Dardanidae infensi poenas cum sanguine poscunt?'
Quo gemitu conversi animi compressus et omnis
Impetus. Hortamur fari, quo sanguine cretus
Quidve ferat; memoret, quae sit fiducia capto.
Ille haec deposita tandem formidine fatur:

77-144. *This he tells. He is a fugitive from the wrath of Ulysses, and he throws himself on the mercy of the Trojans.*

'Cuncta equidem tibi, Rex, fuerit quodcumque, fatebor
Vera' inquit; 'neque me Argolica de gente negabo:
Hoc primum; nec, si miserum fortuna Sinonem
Finxit, vanum etiam mendacemque inproba finget.
Fando aliquod si forte tuas pervenit ad auris
Belidae nomen Palamedis et incluta fama
Gloria, quem falsa sub proditione Pelasgi
Insontem infando indicio, quia bella vetabat,
Demisere Neci, nunc cassum lumine lugent,
Illi me comitem et consanguinitate propinquum
Pauper in arma pater primis huc misit ab annis.
Dum stabat regno incolumis regumque vigebat
Consiliis, et nos aliquod nomenque decusque
Gessimus. Invidia postquam pellacis Ulixi
(Haut ignota loquor) superis concessit ab oris,
Adflictus vitam in tenebris luctuque trahebam,
Et casum insontis mecum indignabar amici.
Nec tacui demens, et me, fors siqua tulisset,
Si patrios umquam remeassem victor ad Argos,
Promisi ultorem et verbis odia aspera movi.
Hinc mihi prima mali labes, hinc semper Ulixes
Criminibus terrere novis, hinc spargere voces
In volgum ambiguas et quaerere conscius arma.

Nec requievit enim, donec Calchante ministro—
Sed quid ego haec autem nequiquam ingrata revolvo,
Quidve moror, si omnis uno ordine habetis Achivos,
Idque audire sat est? Iamdudum sumite poenas;
Hoc Ithacus velit et magno mercentur Atridae.'
Tum vero ardemus scitari et quaerere casus,
Ignari scelerum tantorum artisque Pelasgae.
Prosequitur pavitans et ficto pectore fatur:
'Saepe fugam Danai Troia cupiere relicta
Moliri et longo fessi discedere bello;
Fecissentque utinam! saepe illos aspera ponti
Interclusit hiemps, et terruit Auster euntis;
Praecipue, cum iam hic trabibus contextus acernis
Staret equus, toto sonuerunt aethere nimbi.
Suspensi Eurypylum scitantem oracula Phoebi
Mittimus, isque adytis haec tristia dicta reportat:
"Sanguine placastis ventos et virgine caesa,
Cum primum Iliacas, Danai, venistis ad oras;
Sanguine quaerendi reditus, animaque litandum
Argolica." Volgi quae vox ut venit ad auris,
Obstipuere animi, gelidusque per ima cucurrit
Ossa tremor, cui fata parent, quem poscat Apollo.
Hic Ithacus vatem magno Calchanta tumultu
Protrahit in medios; quae sint ea numina divom,
Flagitat. Et mihi iam multi crudele canebant
Artificis scelus et taciti ventura videbant.
Bis quinos silet ille dies tectusque recusat
Prodere voce sua quemquam aut opponere morti.
Vix tandem, magnis Ithaci clamoribus actus,
Composito rumpit vocem, et me destinat arae.
Adsensere omnes, et quae sibi quisque timebat
Unius in miseri exitium conversa tulere.

Iamque dies infanda aderat: mihi sacra parari
Et salsae fruges et circum tempora vittae.
Eripui, fateor, leto me et vincula rupi,
Limosoque lacu per noctem obscurus in ulva
Delitui, dum vela darent, si forte dedissent.
Nec mihi iam patriam antiquam spes ulla videndi,
Nec dulcis natos exoptatumque parentem;
Quos illi fors et poenas ob nostra reposcent
Effugia, et culpam hanc miserorum morte piabunt.
Quod te per superos et conscia numina veri,
Per siqua est, quae restet adhuc mortalibus usquam
Intemerata fides, oro, miserere laborum
Tantorum, miserere animi non digna ferentis.'

145-161. *They welcome him, and Priam asks the meaning of the wooden horse.*

His lacrimis vitam damus, et miserescimus ultro.
Ipse viro primus manicas atque arta levari
Vincla iubet Priamus, dictisque ita fatur amicis:
'Quisquis es, amissos hinc iam obliviscere Graios;
Noster eris. Mihique haec edissere vera roganti:
Quo molem hanc immanis equi statuere? quis auctor?
Quidve petunt? quae religio aut quae machina belli?'
Dixerat. Ille, dolis instructus et arte Pelasga,
Sustulit exutas vinclis ad sidera palmas:
'Vos, aeterni ignes, et non violabile vestrum
Testor numen' ait, 'vos, arae ensesque nefandi,
Quos fugi, vittaeque deum, quas hostia gessi:
Fas mihi Graiorum sacrata resolvere iura,
Fas odisse viros, atque omnia ferre sub auras,
Siqua tegunt; teneor patriae nec legibus ullis,
Tu modo promissis maneas, servataque serves
Troia fidem, si vera feram, si magna rependam.

162-198. ***He professes to explain it, and urges us to receive it into the city as a second Palladium.***

Omnis spes Danaum et coepti fiducia belli
Palladis auxiliis semper stetit. Impius ex quo
Tydides sed enim scelerumque inventor Ulixes
Fatale adgressi sacrato avellere templo
Palladium caesis summae custodibus arcis
Corripuere sacram effigiem, manibusque cruentis
Virgineas ausi divae contingere vittas,
Ex illo fluere ac retro sublapsa referri
Spes Danaum, fractae vires, aversa deae mens.
Nec dubiis ea signa dedit Tritonia monstris.
Vix positum castris simulacrum, arsere coruscae
Luminibus flammae arrectis, salsusque per artus
Sudor iit, terque ipsa solo, mirabile dictu,
Emicuit parmamque ferens hastamque trementem.
Extemplo temptanda fuga canit aequora Calchas,
Nec posse Argolicis exscindi Pergama telis,
Omina ni repetant Argis, numenque reducant,
Quod pelago et curvis secum avexere carinis.
Et nunc quod patrias vento petiere Mycenas,
Arma deosque parant comites, pelagoque remenso
Inprovisi aderunt: ita digerit omina Calchas.
Hanc pro Palladio moniti, pro numine laeso
Effigiem statuere, nefas quae triste piaret.
Hanc tamen inmensam Calchas attollere molem
Roboribus textis caeloque educere iussit,
Ne recipi portis aut duci in moenia posset
Neu populum antiqua sub religione tueri:
Nam si vestra manus violasset dona Minervae,
Tum magnum exitium (quod di prius omen in ipsum
Convertant) Priami imperio Phrygibusque futurum;

Sin manibus vestris vestram ascendisset in urbem,
Ultro Asiam magno Pelopea ad moenia bello
Venturam, et nostros ea fata manere nepotes.'
Talibus insidiis periurique arte Sinonis
Credita res, captique dolis lacrimisque coactis,
Quos neque Tydides nec Larissaeus Achilles,
Non anni domuere decem, non mille carinae.

199-231. *A strange portent happens. Two sea-serpents appear, devour Laocoon and his two sons, and vanish.*

Hic aliud maius miseris multoque tremendum
Obicitur magis, atque inprovida pectora turbat.
Laocoon, ductus Neptuno sorte sacerdos,
Sollemnis taurum ingentem mactabat ad aras.
Ecce autem gemini a Tenedo tranquilla per alta,
Horresco referens, inmensis orbibus angues
Incumbunt pelago, pariterque ad litora tendunt;
Pectora quorum inter fluctus arrecta iubaeque
Sanguineae superant undas, pars cetera pontum
Pone legit sinuatque inmensa volumine terga.
Fit sonitus spumante salo; iamque arva tenebant
Ardentisque oculos suffecti sanguine et igni
Sibila lambebant linguis vibrantibus ora.
Diffugimus visu exsangues. Illi agmine certo
Laocoonta petunt; et primum parva duorum
Corpora natorum serpens amplexus uterque
Inplicat et miseros morsu depascitur artus;
Post ipsum auxilio subeuntem ac tela ferentem
Corripiunt spirisque ligant ingentibus; et iam
Bis medium amplexi, bis collo squamea circum
Terga dati superant capite et cervicibus altis.
Ille simul manibus tendit divellere nodos

Perfusus sanie vittas atroque veneno,
Clamores simul horrendos ad sidera tollit,
Qualis mugitus, fugit cum saucius aram
Taurus et incertam excussit cervice securim.
At gemini lapsu delubra ad summa dracones
Diffugiunt saevaeque petunt Tritonidis arcem,
Sub pedibusque deae clipeique sub orbe teguntur.
Tum vero tremefacta novus per pectora cunctis
Insinuat pavor, et scelus expendisse merentem
Laocoonta ferunt, sacrum qui cuspide robur
Laeserit et tergo sceleratam intorserit hastam.

232-253. *We drag the horse in. Night comes on.*

Ducendum ad sedes simulacrum orandaque divae
Numina conclamant.
Dividimus muros et moenia pandimus urbis :
Accingunt omnes operi, pedibusque rotarum
Subiciunt lapsus, et stuppea vincula collo
Intendunt. Scandit fatalis machina muros
Feta armis. Pueri circum innuptaeque puellae
Sacra canunt funemque manu contingere gaudent.
Illa subit mediaeque minans inlabitur urbi.
O patria, o divom domus Ilium et incluta bello
Moenia Dardanidum ! quater ipso in limine portae
Substitit atque utero sonitum quater arma dedere :
Instamus tamen inmemores caecique furore,
Et monstrum infelix sacrata sistimus arce.
Tunc etiam fatis aperit Cassandra futuris
Ora dei iussu non umquam credita Teucris :
Nos delubra deum miseri, quibus ultimus esset
Ille dies, festa velamus fronde per urbem.
Vertitur interea caelum et ruit oceano Nox

Involvens umbra magna terramque polumque
Myrmidonumque dolos: fusi per moenia Teucri
Conticuere, sopor fessos complectitur artus:

254-267. *The Greeks in the Trojan horse get out and let their friends into the city.*

Et iam Argiva phalanx instructis navibus ibat
A Tenedo, tacitae per amica silentia lunae
Litora nota petens. Flammas cum regia puppis
Extulerat fatisque deum defensus iniquis
Inclusos utero Danaos et pinea furtim
Laxat claustra Sinon, illos patefactus ad auras
Reddit equus, laetique cavo se robore promunt
Thessandrus Sthenelusque duces et dirus Ulixes,
Demissum lapsi per funem, Acamasque Thoasque
Pelidesque Neoptolemus primusque Machaon
Et Menelaus et ipse doli fabricator Epeos.
Invadunt urbem somno vinoque sepultam;
Caeduntur vigiles, portisque patentibus omnis
Accipiunt socios atque agmina conscia iungunt.

268-297. *Hector appears in a dream to me and bids me leave Troy; gives me the Penates, and commands me to found a city over seas.*

Tempus erat, quo prima quies mortalibus aegris
Incipit et dono divom gratissima serpit.
In somnis ecce ante oculos maestissimus Hector
Visus adesse mihi largosque effundere fletus,
Raptatus bigis ut quondam aterque cruento
Pulvere perque pedes traiectus lora tumentis.
Ei mihi! qualis erat (quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achilli
Vel Danaum Phrygios iaculatus puppibus ignis),

Squalentem barbam et concretos sanguine crinis
Volneraque illa gerens, quae circum plurima muros
Accepit patrios! Ultro flens ipse videbar
Compellare virum et maestas expromere voces:
'O lux Dardaniae, spes o fidissima Teucrum,
Quae tantae tenuere morae? quibus Hector ab oris
Exspectate venis? ut te post multa tuorum
Funera, post varios hominumque urbisque labores
Defessi aspicimus! quae causa indigna serenos
Foedavit voltus, aut cur haec volnera cerno?'
Ille nihil, nec me quaerentem vana moratur,
Sed graviter gemitus imo de pectore ducens
'Heu fuge, nate dea, teque his' ait 'eripe flammis:
Hostis habet muros; ruit alto a culmine Troia:
Sat patriae Priamoque datum: si Pergama dextra
Defendi possent, etiam hac defensa fuissent.
Sacra suosque tibi commendat Troia Penatis;
Hos cape fatorum comites, his moenia quaere,
Magna pererrato statues quae denique ponto.'
Sic ait, et manibus vittas Vestamque potentem
Aeternumque adytis effert penetralibus ignem.

298-308. *I am awaked by a tumult, and climb to the top of a tower to see what is happening.*

Diverso interea miscentur moenia luctu,
Et magis atque magis, quamquam secreta parentis
Anchisae domus arboribusque obtecta recessit,
Clarescunt sonitus armorumque ingruit horror.
Excutior somno, et summi fastigia tecti
Ascensu supero, atque arrectis auribus asto:
In segetem veluti cum flamma furentibus austris
Incidit, aut rapidus montano flumine torrens

Sternit agros, sternit sata laeta boumque labores,
Praecipitesque trahit silvas, stupet inscius alto
Accipiens sonitum saxi de vertice pastor.

309-317. *Troy is in flames. I don my armour and plunge into the fray.*

Tum vero manifesta fides, Danaumque patescunt
Insidiae. Iam Deiphobi dedit ampla ruinam
Volcano superante domus, iam proximus ardet
Ucalegon, Sigea igni freta lata relucent.
Exoritur clamorque virum clangorque tubarum.
Arma amens capio; nec sat rationis in armis,
Sed glomerare manum bello et concurrere in arcem
Cum sociis ardent animi; furor iraque mentem
Praecipitant, pulchrumque mori succurrit in armis.

318-369. *I am joined by various comrades, with whom I march in quest of the Greeks.*

Ecce autem telis Panthus elapsus Achivom,
Panthus Othryades, arcis Phoebique sacerdos,
Sacra manu victosque deos parvumque nepotem
Ipse trahit, cursuque amens ad limina tendit.
'Quo res summa loco, Panthu? quam prendimus arcem?'
Vix ea fatus eram, gemitu cum talia reddit:
'Venit summa dies et ineluctabile tempus
Dardaniae, Fuimus Troes, fuit Ilium et ingens
Gloria Teucrorum; ferus omnia Iuppiter Argos
Transtulit; incensa Danai dominantur in urbe.
Arduus armatos mediis in moenibus astans
Fundit equus, victorque Sinon incendia miscet
Insultans: portis alii bipatentibus adsunt,
Milia quot magnis umquam venere Mycenis;
Obsedere alii telis angusta viarum

Oppositi; stat ferri acies mucrone corusco
Stricta, parata neci; vix primi proelia temptant
Portarum vigiles et caeco Marte resistunt.'
Talibus Othryadae dictis et numine divom
In flammas et in arma feror, quo tristis Erinys,
Quo fremitus vocat et sublatus ad aethera clamor.
Addunt se socios Rhipeus et maximus armis
Epytus oblati per lunam, Hypanisque Dymasque,
Et lateri adglomerant nostro, iuvenisque Coroebus
Mygdonides (illis ad Troiam forte diebus
Venerat insano Cassandrae incensus amore,
Et gener auxilium Priamo Phrygibusque ferebat),
Infelix qui non sponsae praecepta furentis
Audierit.
Quos ubi confertos audere in proelia vidi,
Incipio super his: 'iuvenes, fortissima frustra
Pectora, si vobis audentem extrema cupido
Certa sequi, quae sit rebus fortuna videtis.
Excessere omnes adytis arisque relictis
Di, quibus imperium hoc steterat; succurritis urbi
Incensae; moriamur, et in media arma ruamus.
Una salus victis nullam sperare salutem.'
Sic animis iuvenum furor additus. Inde lupi ceu
Raptores atra in nebula, quos inproba ventris
Exegit caecos rabies catulique relicti
Faucibus expectant siccis, per tela, per hostis
Vadimus haud dubiam in mortem, mediaeque tenemus
Urbis iter; nox atra cava circumvolat umbra.
Quis cladem illius noctis, quis funera fando
Explicet aut possit lacrimis aequare labores?
Urbs antiqua ruit multos dominata per annos;
Plurima perque vias sternuntur inertia passim

Corpora perque domos et religiosa deorum
Limina. Nec soli poenas dant sanguine Teucri;
Quondam etiam victis redit in praecordia virtus,
Victoresque cadunt Danai. Crudelis ubique
Luctus, ubique pavor et plurima mortis imago.

370-401. *Androgeos and a band of Greeks meet us, and, deeming us Greeks, fall into our hands. We slay them and don their armour. Thus disguised we put many others to death.*

Primus se Danaum magna comitante caterva
Androgeos offert nobis, socia agmina credens
Inscius, atque ultro verbis compellat amicis:
'Festinate, viri: nam quae tam sera moratur
Segnities? alii rapiunt incensa feruntque
Pergama; vos celsis nunc primum a navibus itis?'
Dixit, et extemplo, neque enim responsa dabantur
Fida satis, sensit medios delapsus in hostis.
Obstipuit retroque pedem cum voce repressit.
Inprovisum aspris veluti qui sentibus anguem
Pressit humi nitens, trepidusque repente refugit
Attollentem iras et caerula colla tumentem;
Haut secus Androgeos visu tremefactus abibat.
Inruimus densis et circumfundimur armis,
Ignarosque loci passim et formidine captos
Sternimus; adspirat primo fortuna labori.
Atque hic successu exultans animisque Coroebus
'O socii, qua prima' inquit 'fortuna salutis
Monstrat iter, quaque ostendit se dextra, sequamur:
Mutemus clipeos, Danaumque insignia nobis
Aptemus: dolus an virtus, quis in hoste requirat?
Arma dabunt ipsi.' Sic fatus deinde comantem
Androgei galeam clipeique insigne decorum

Induitur laterique Argivum accommodat ensem.
Hoc Rhipeus, hoc ipse Dymas omnisque iuventus
Laeta facit; spoliis se quisque recentibus armat.
Vadimus inmixti Danais haud numine nostro,
Multaque per caecam congressi proelia noctem
Conserimus, multos Danaum demittimus Orco.
Diffugiunt alii ad navis et litora cursu
Fida petunt; pars ingentem formidine turpi
Scandunt rursus equom et nota conduntur in alvo.

402-437. *In attempting to rescue Cassandra we are overpowered, and I escape with two others to Priam's palace.*

Heu nihil invitis fas quemquam fidere divis.
Ecce trahebatur passis Priameia virgo
Crinibus a templo Cassandra adytisque Minervae,
Ad caelum tendens ardentia lumina frustra,
Lumina, nam teneras arcebant vincula palmas.
Non tulit hanc speciem furiata mente Coroebus,
Et sese medium iniecit periturus in agmen:
Consequimur cuncti et densis incurrimus armis.
Hic primum ex alto delubri culmine telis
Nostrorum obruimur, oriturque miserrima caedes
Armorum facie et Graiarum errore iubarum:
Tum Danai gemitu atque ereptae virginis ira
Undique collecti invadunt, acerrimus Aiax,
Et gemini Atridae, Dolopumque exercitus omnis;
Adversi rupto ceu quondam turbine venti
Confligunt, Zephyrusque Notusque et laetus Eois
Eurus equis; stridunt silvae, saevitque tridenti
Spumeus atque imo Nereus ciet aequora fundo.
Illi etiam, siquos obscura nocte per umbram
Fudimus insidiis totaque agitavimus urbe,

Apparent; primi clipeos mentitaque tela
Adgnoscunt atque ora sono discordia signant.
Ilicet obruimur numero; primusque Coroebus
Penelei dextra divae armipotentis ad aram
Procumbit; cadit et Rhipeus, iustissimus unus
Qui fuit in Teucris et servantissimus aequi;
Dis aliter visum; pereunt Hypanisque Dymasque
Confixi a sociis; nec te tua plurima, Panthu,
Labentem pietas nec Apollinis infula texit.
Iliaci cineres et flamma extrema meorum,
Testor in occasu vestro nec tela nec ullas
Vitavisse vices Danaum, et, si fata fuissent
Ut caderem, meruisse manu.
Divellimur inde
Iphitus et Pelias mecum, quorum Iphitus aevo
Iam gravior, Pelias et volnere tardus Ulixi,
Protinus ad sedes Priami clamore vocati.

438-468. *It is being assailed. We assist in toppling down a tower on the foe.*

Hic vero ingentem pugnam, ceu cetera nusquam
Bella forent, nulli tota morerentur in urbe,
Sic Martem indomitum Danaosque ad tecta ruentis
Cernimus obsessumque acta testudine limen.
Haerent parietibus scalae, postisque sub ipsos
Nituntur gradibus, clipeosque ad tela sinistris
Protecti obiciunt, prensant fastigia dextris.
Dardanidae contra turris ac tecta domorum
Culmina convellunt; his se, quando ultima cernunt,
Extrema iam in morte parant defendere telis,
Auratasque trabes, veterum decora alta parentum,
Devolvunt; alii strictis mucronibus imas

Obsedere fores; has servant agmine denso.
Instaurati animi regis succurrere tectis
Auxilioque levare viros vimque addere victis.
Limen erat caecaeque fores et pervius usus
Tectorum inter se Priami, postesque relicti
A tergo, infelix qua se, dum regna manebant,
Saepius Andromache ferre incomitata solebat
Ad soceros et avo puerum Astyanacta trahebat.
Evado ad summi fastigia culminis, unde
Tela manu miseri iactabant inrita Teucri.
Turrim in praecipiti stantem summisque sub astra
Eductam tectis, unde omnis Troia videri
Et Danaum solitae naves et Achaica castra.
Adgressi ferro circum, qua summa labantis
Iuncturas tabulata dabant, convellimus altis
Sedibus inpulimusque; ea lapsa repente ruinam
Cum sonitu trahit et Danaum super agmina late
Incidit. Ast alii subeunt, nec saxa nec ullum
Telorum interea cessat genus.

469-505. *Pyrrhus and others break through the palace doors and enter the palace.*

Vestibulum ante ipsum primoque in limine Pyrrhus
Exultat, telis et luce coruscus aëna;
Qualis ubi in lucem coluber mala gramina pastus,
Frigida sub terra tumidum quem bruma tegebat,
Nunc positis novus exuviis nitidusque iuventa
Lubrica convolvit sublato pectore terga
Arduus ad solem, et linguis micat ore trisulcis.
Una ingens Periphas et equorum agitator Achillis,
Armiger Automedon, una omnis Scyria pubes
Succedunt tecto et flammas ad culmina iactant.

Ipse inter primos correpta dura bipenni
Limina perrumpit, postisque a cardine vellit
Aeratos; iamque excisa trabe firma cavavit
Robora et ingentem lato dedit ore fenestram.
Apparet domus intus, et atria longa patescunt;
Apparent Priami et veterum penetralia regum,
Armatosque vident stantis in limine primo.
At domus interior gemitu miseroque tumultu
Miscetur, penitusque cavae plangoribus aedes
Femineis ululant; ferit aurea sidera clamor.
Tum pavidae tectis matres ingentibus errant,
Amplexaeque tenent postes atque oscula figunt.
Instat vi patria Pyrrhus; nec claustra neque ipsi
Custodes sufferre valent; labat ariete crebro
Ianua, et emoti procumbunt cardine postes.
Fit via vi: rumpunt aditus primosque trucidant
Immissi Danai et late loca milite complent.
Non sic, aggeribus ruptis cum spumeus amnis
Exiit oppositasque evicit gurgite moles,
Fertur in arva furens cumulo camposque per omnis
Cum stabulis armenta trahit. Vidi ipse furentem
Caede Neoptolemum geminosque in limine Atridas;
Vidi Hecubam centumque nurus Priamumque per aras
Sanguine foedantem quos ipse sacraverat ignis.
Quinquaginta illi thalami, spes tanta nepotum,
Barbarico postes auro spoliisque superbi
Procubuere; tenent Danai, qua deficit ignis.

506-525. *Priam and his family take refuge at the altar.*

Forsitan et Priami fuerint quae fata requiras.
Urbis uti captae casum convolsaque vidit
Limina tectorum et medium in penetralibus hostem,

Arma diu senior desueta trementibus aevo
Circumdat nequiquam umeris et inutile ferrum
Cingitur ac densos fertur moriturus in hostis.
Aedibus in mediis nudoque sub aetheris axe
Ingens ara fuit iuxtaque veterrima laurus,
Incumbens arae atque umbra complexa Penates.
Hic Hecuba et natae nequiquam altaria circum,
Praecipites atra ceu tempestate columbae,
Condensae et divom amplexae simulacra sedebant.
Ipsum autem sumptis Priamum iuvenalibus armis
Ut vidit, 'quae mens tam dira, miserrime coniunx,
Inpulit his cingi telis? aut quo ruis?' inquit.
'Non tali auxilio nec defensoribus istis
Tempus eget, non, si ipse meus nunc adforet Hector.
Huc tandem concede; haec ara tuebitur omnis,
Aut moriere simul.' Sic ore effata recepit
Ad sese et sacra longaevum in sede locavit.

526-566. *The murder of Priam. I am left alone.*

Ecce autem elapsus Pyrrhi de caede Polites,
Unus natorum Priami, per tela, per hostis
Porticibus longis fugit et vacua atria lustrat
Saucius. Illum ardens infesto volnere Pyrrhus
Insequitur, iam iamque manu tenet et premit hasta.
Ut tandem ante oculos evasit et ora parentum,
Concidit ac multo vitam cum sanguine fudit.
Hic Priamus, quamquam in media iam morte tenetur,
Non tamen abstinuit, nec voci iraeque pepercit.
'At tibi pro scelere,' exclamat, 'pro talibus ausis,
Di, siqua est caelo pietas, quae talia curet,
Persolvant grates dignas et praemia reddant
Debita, qui nati coram me cernere letum

Fecisti et patrios foedasti funere voltus.
At non ille, satum quo te mentiris, Achilles
Talis in hoste fuit Priamo; sed iura fidemque
Supplicis erubuit, corpusque exangue sepulchro
Reddidit Hectoreum, meque in mea regna remisit.'
Sic fatus senior telumque inbelle sine ictu
Coniecit, rauco quod protinus aere repulsum
Et summo clipei nequiquam umbone pependit.
Cui Pyrrhus: 'referes ergo haec et nuntius ibis
Pelidae genitori; illi mea tristia facta
Degeneremque Neoptolemum narrare memento.
Nunc morere.' Hoc dicens altaria ad ipsa trementem
Traxit et in multo lapsantem sanguine nati,
Inplicuitque comam laeva, dextraque coruscum
Extulit ac lateri capulo tenus abdidit ensem.
Haec finis Priami, fatorum hic exitus illum
Sorte tulit, Troiam incensam et prolapsa videntem
Pergama, tot quondam populis terrisque superbum
Regnatorem Asiae. Iacet ingens litore truncus
Avolsumque umeris caput et sine nomine corpus.
At me tum primum saevus circumstetit horror.
Obstipui: subiit cari genitoris imago,
Ut regem aequaevom crudeli volnere vidi
Vitam exhalantem; subiit deserta Creusa
Et direpta domus et parvi casus Iuli.
Respicio et, quae sit me circum copia, lustro.
Deseruere omnes defessi, et corpora saltu
Ad terram misere aut ignibus aegra dedere.

567-588. *I notice Helen, and am minded to slay her.*

[Iamque adeo super unus eram, cum limina Vestae
Servantem et tacitam secreta in sede latentem

Tyndarida aspicio; dant clara incendia lucem
Erranti passimque oculos per cuncta ferenti.
Illa sibi infestos eversa ob Pergama Teucros
Et poenas Danaum et deserti coniugis iras
Praemetuens, Troiae et patriae communis Erinys,
Abdiderat sese atque aris invisa sedebat.
Exarsere ignes animo; subit ira cadentem
Ulcisci patriam et sceleratas sumere poenas.
Scilicet haec Spartam incolumis patriasque Mycenas
Aspiciet, partoque ibit regina triumpho,
Coniugiumque domumque patres natosque videbit,
Iliadum turba et Phrygiis comitata ministris?
Occiderit ferro Priamus, Troia arserit igni,
Dardanium totiens sudarit sanguine litus?
Non ita. Namque etsi nullum memorabile nomen
Feminea in poena est nec habet victoria laudem,
Exstinxisse nefas tamen et sumpsisse merentis
Laudabor poenas, animumque explesse iuvabit
Ultricis flammae et cineres satiasse meorum.
Talia iactabam et furiata mente ferebar,]

589-623. *Venus appears to me and bids me hold my hand. It is the work of gods, not of Helen. I must fly to my home.*

Cum mihi se, non ante oculis tam clara, videndam
Obtulit et pura per noctem in luce refulsit
Alma parens, confessa deam qualisque videri
Caelicolis et quanta solet, dextraque prehensum
Continuit, roseoque haec insuper addidit ore:
'Nate, quis indomitas tantus dolor excitat iras?
Quid furis aut quonam nostri tibi cura recessit?
Non prius aspicies, ubi fessum aetate parentem
Liqueris Anchisen, superet coniunxne Creusa

Ascaniusque puer? quos omnis undique Graiae
Circum errant acies et, ni mea cura resistat,
Iam flammae tulerint inimicus et hauserit ensis.
Non tibi Tyndaridis facies invisa Lacaenae
Culpatusve Paris, divom inclementia, divom,
Has evertit opes sternitque a culmine Troiam.
Aspice—namque omnem, quae nunc obducta tuenti
Mortalis hebetat visus tibi et umida circum
Caligat, nubem eripiam ; tu nequa parentis
Iussa time neu praeceptis parere recusa—
Hic, ubi disiectas moles avolsaque saxis
Saxa vides mixtoque undantem pulvere fumum,
Neptunus muros magnoque emota tridenti
Fundamenta quatit totamque a sedibus urbem
Eruit. Hic Iuno Scaeas saevissima portas
Prima tenet, sociumque furens a navibus agmen
Ferro accincta vocat.
Iam summas arces Tritonia, respice, Pallas
Insedit, limbo effulgens et Gorgone saeva.
Ipse Pater Danais animos viresque secundas
Sufficit, ipse deos in Dardana suscitat arma.
Eripe, nate, fugam, finemque inpone labori :
Nusquam abero et tutum patrio te limine sistam.'
Dixerat, et spissis noctis se condidit umbris.
Apparent dirae facies inimicaque Troiae
Numina magna deum.

624-670. *I rush home and offer to flee with my father and family. Anchises refuses. I hurry out again in despair.*

Tum vero omne mihi visum considere in ignis
Ilium et ex imo verti Neptunia Troia ;
Ac veluti summis antiquam in montibus ornum

Cum ferro accisam crebrisque bipennibus instant
Eruere agricolae certatim, illa usque minatur
Et tremefacta comam concusso vertice nutat,
Volneribus donec paulatim evicta supremum
Congemuit traxitque iugis avolsa ruinam.
Descendo, ac ducente deo flammam inter et hostis
Expedior; dant tela locum flammaeque recedunt.
    Atque ubi iam patriae perventum ad limina sedis
Antiquasque domos, genitor, quem tollere in altos
Optabam primum montis primumque petebam,
Abnegat excisa vitam producere Troia
Exiliumque pati. 'Vos o, quibus integer aevi
Sanguis,' ait, 'solidaeque suo stant robore vires,
Vos agitate fugam.
Me si caelicolae voluissent ducere vitam,
Has mihi servassent sedes. Satis una superque
Vidimus excidia et captae superavimus urbi.
Sic o sic positum adfati discedite corpus:
Ipse manu mortem inveniam; miserebitur hostis
Exuviasque petet: facilis iactura sepulchri.
Iam pridem invisus divis et inutilis annos
Demoror, ex quo me divom Pater atque hominum rex
Fulminis adflavit ventis et contigit igni.'
    Talia perstabat memorans, fixusque manebat.
Nos contra effusi lacrimis coniunxque Creusa
Ascaniusque omnisque domus, ne vertere secum
Cuncta pater fatoque urguenti incumbere vellet.
Abnegat, inceptoque et sedibus haeret in isdem.
Rursus in arma feror, mortemque miserrimus opto:
Nam quod consilium aut quae iam fortuna debatur?
'Men efferre pedem, genitor, te posse relicto
Sperasti, tantumque nefas patrio excidit ore?

Si nihil ex tanta superis placet urbe relinqui,
Et sedet hoc animo, perituraeque addere Troiae
Teque tuosque iuvat, patet isti ianua leto,
Iamque aderit multo Priami de sanguine Pyrrhus,
Gnatum ante ora patris, patrem qui obtruncat ad aras.
Hoc erat, alma parens, quod me per tela, per ignis
Eripis, ut mediis hostem in penetralibus utque
Ascanium patremque meum iuxtaque Creusam
Alterum in alterius mactatos sanguine cernam?
Arma, viri, ferte arma; vocat lux ultima victos:
Reddite me Danais, sinite instaurata revisam
Proelia: numquam omnes hodie moriemur inulti.'

671-698. *Two portents appear. A ray suddenly rests on the head of Iulus, and a shooting star falls on Mount Ida.*

Hinc ferro accingor rursus clipeoque sinistram
Insertabam aptans meque extra tecta ferebam.
Ecce autem complexa pedes in limine coniunx
Haerebat, parvumque patri tendebat Iulum:
'Si periturus abis, et nos rape in omnia tecum;
Sin aliquam expertus sumptis spem ponis in armis,
Hanc primum tutare domum: cui parvus Iulus,
Cui pater et coniunx quondam tua dicta relinquor?'
Talia vociferans gemitu tectum omne replebat,
Cum subitum dictuque oritur mirabile monstrum.
Namque manus inter maestorumque ora parentum
Ecce levis summo de vertice visus Iuli
Fundere lumen apex tactuque innoxia mollis
Lambere flamma comas et circum tempora pasci.
Nos pavidi trepidare metu, crinemque flagrantem
Excutere et sanctos restinguere fontibus ignes.
At pater Anchises oculos ad sidera laetus

Extulit, et caelo palmas cum voce tetendit:
'Iuppiter omnipotens, precibus si flecteris ullis,
Aspice nos hoc tantum; et, si pietate meremur,
Da deinde auxilium, Pater, atque haec omina firma.'
Vix ea fatus erat senior, subitoque fragore
Intonuit laevom, et de caelo lapsa per umbras
Stella facem ducens multa cum luce cucurrit.
Illam, summa super labentem culmina tecti,
Cernimus Idaea claram se condere silva
Signantemque vias; tum longo limite sulcus
Dat lucem, et late circum loca sulpure fumant.

699-729. *Hereupon Anchises consents to flee. I carry him on my shoulder, followed by Iulus and Creusa.*

Hic vero victus genitor se tollit ad auras,
Adfaturque deos et sanctum sidus adorat:
'Iam iam nulla morast; sequor et, qua ducitis, adsum,
Di patrii; servate domum, servate nepotem;
Vestrum hoc augurium, vestroque in numine Troiast.
Cedo equidem nec, nate, tibi comes ire recuso.'
Dixerat ille, et iam per moenia clarior ignis
Auditur, propiusque aestus incendia volvunt.
'Ergo age, care pater, cervici inponere nostrae;
Ipse subibo umeris, nec me labor iste gravabit;
Quo res cumque cadent, unum et commune periclum,
Una salus ambobus erit: mihi parvus Iulus
Sit comes, et longe servet vestigia coniunx.
Vos, famuli, quae dicam, animis advertite vestris:
Est urbe egressis tumulus templumque vetustum
Desertae Cereris iuxtaque antiqua cupressus
Religione patrum multos servata per annos:
Hanc ex diverso sedem veniemus in unam.

Tu, genitor, cape sacra manu patriosque Penatis;
Me, bello e tanto digressum et caede recenti,
Attrectare nefas, donec me flumine vivo
Abluero.'
Haec fatus, latos umeros subiectaque colla
Veste super fulvique insternor pelle leonis,
Succedoque oneri; dextrae se parvus Iulus
Inplicuit sequiturque patrem non passibus aequis;
Pone subit coniunx.
Ferimur per opaca locorum;
Et me, quem dudum non ulla iniecta movebant
Tela neque adverso glomerati ex agmine Grai,
Nunc omnes terrent aurae, sonus excitat omnis
Suspensum et pariter comitique onerique timentem.

730-770. *In the flight Creusa is left behind. I rush back in search of her. She is nowhere to be found.*

Iamque propinquabam portis omnemque videbar
Evasisse viam, subito cum creber ad auris
Visus adesse pedum sonitus, genitorque per umbram
Prospiciens, 'nate,' exclamat, 'fuge, nate: propinquant;
Ardentis clipeos atque aera micantia cerno.'
Hic mihi nescio quod trepido male numen amicum
Confusam eripuit mentem. Namque avia cursu
Dum sequor et nota excedo regione viarum,
Heu misero coniunx fatone erepta Creusa
Substitit erravitne via seu lassa resedit?
Incertum, nec post oculis est reddita nostris.
Nec prius amissam respexi animumve reflexi,
Quam tumulum antiquae Cereris sedemque sacratam
Venimus; hic demum collectis omnibus una
Defuit et comites natumque virumque fefellit.

Quem non incusavi amens hominumque deorumque,
Aut quid in eversa vidi crudelius urbe?
Ascanium Anchisenque patrem Teucrosque Penatis
Commendo sociis et curva valle recondo;
Ipse urbem repeto et cingor fulgentibus armis.
Stat casus renovare omnis omnemque reverti
Per Troiam et rursus caput obiectare periclis.
Principio muros obscuraque limina portae,
Qua gressum extuleram, repeto, et vestigia retro
Observata sequor per noctem et lumine lustro.
Horror ubique animo, simul ipsa silentia terrent.
Inde domum, si forte pedem, si forte tulisset,
Me refero. Inruerant Danai et tectum omne tenebant:
Ilicet ignis edax summa ad fastigia vento
Volvitur, exsuperant flammae, furit aestus ad auras.
Procedo et Priami sedes arcemque reviso.
Et iam porticibus vacuis Iunonis asylo
Custodes lecti Phoenix et dirus Ulixes
Praedam adservabant. Huc undique Troïa gaza
Incensis erepta adytis mensaeque deorum
Crateresque auro solidi captivaque vestis
Congeritur: pueri et pavidae longo ordine matres
Stant circum.
Ausus quin etiam voces iactare per umbram
Implevi clamore vias, maestusque Creusam
Nequiquam ingeminans iterumque iterumque vocavi.

771-795. *Suddenly her ghost appears, bids me fly to Italy and leave her.*

Quaerenti et tectis urbis sine fine furenti
Infelix simulacrum atque ipsius umbra Creusae
Visa mihi ante oculos et nota maior imago.

Obstipui, steteruntque comae et vox faucibus haesit.
Tum sic adfari et curas his demere dictis:
'Quid tantum insano iuvat indulgere dolori,
O dulcis coniunx? non haec sine numine divom
Eveniunt; nec te comitem portare Creusam
Fas aut ille sinit superi regnator Olympi.
Longa tibi exilia, et vastum maris aequor arandum,
Et terram Hesperiam venies, ubi Lydius arva
Inter opima virum leni fluit agmine Thybris.
Illic res laetae regnumque et regia coniunx
Parta tibi: lacrimas dilectae pelle Creusae.
Non ego Myrmidonum sedes Dolopumve superbas
Aspiciam aut Grais servitum matribus ibo,
Dardanis et divae Veneris nurus;
Sed me magna deum Genetrix his detinet oris.
Iamque vale et nati serva communis amorem.'
Haec ubi dicta dedit, lacrimantem et multa volentem
Dicere deseruit, tenuisque recessit in auras.
Ter conatus ibi collo dare bracchia circum;
Ter frustra comprensa manus effugit imago,
Par levibus ventis volucrique simillima somno.
Sic demum socios consumpta nocte reviso.

796-804. *I join my comrades, and retire with my father to Ida.*

Atque hic ingentem comitum adfluxisse novorum
Invenio admirans numerum, matresque virosque,
Collectam exilio pubem, miserabile volgus.
Undique convenere, animis opibusque parati,
In quascumque velim pelago deducere terras.
Iamque iugis summae surgebat Lucifer Idae
Ducebatque diem, Danaique obsessa tenebant
Limina portarum, nec spes opis ulla dabatur.
Cessi et sublato montes genitore petivi.

LIBER TERTIUS.

1-18. *We set sail from Troy, and found Æneadæ in Thrace.*

POSTQUAM res Asiae Priamique evertere gentem
Inmeritam visum Superis ceciditque superbum
Ilium et omnis humo fumat Neptunia Troia,
Diversa exilia et desertas quaerere terras
Auguriis agimur divom, classemque sub ipsa
Antandro et Phrygiae molimur montibus Idae,
Incerti quo fata ferant, ubi sistere detur,
Contrahimusque viros. Vix prima inceperat aestas,
Et pater Anchises dare fatis vela iubebat,
Litora cum patriae lacrimans portusque relinquo
Et campos, ubi Troia fuit. Feror exsul in altum
Cum sociis gnatoque Penatibus et magnis Dis.
Terra procul vastis colitur Mavortia campis,
Thraces arant, acri quondam regnata Lycurgo,
Hospitium antiquum Troiae sociique Penates,
Dum fortuna fuit. Feror huc, et litore curvo
Moenia prima loco fatis ingressus iniquis,
Aeneadasque meo nomen de nomine fingo.

19-48. *Sacrificing to Venus, I disturb the spirit of Polydorus.*

Sacra Dionaeae matri divisque ferebam
Auspicibus coeptorum operum, superoque nitentem
Caelicolum regi mactabam in litore taurum.
Forte fuit iuxta tumulus, quo cornea summo
Virgulta et densis hastilibus horrida myrtus.
Accessi, viridemque ab humo convellere silvam
Conatus, ramis tegerem ut frondentibus aras,

Horrendum et dictu video mirabile monstrum.
Nam, quae prima solo ruptis radicibus arbos
Vellitur, huic atro liquuntur sanguine guttae
Et terram tabo maculant. Mihi frigidus horror
Membra quatit, gelidusque coit formidine sanguis.
Rursus et alterius lentum convellere vimen
Insequor et causas penitus temptare latentis:
Ater et alterius sequitur de cortice sanguis.
Multa movens animo Nymphas venerabar agrestis
Gradivomque patrem, Geticis qui praesidet arvis,
Rite secundarent visus omenque levarent.
Tertia sed postquam maiore hastilia nisu
Adgredior genibusque adversae obluctor harenae,
(Eloquar an sileam?) gemitus lacrimabilis imo
Auditur tumulo, et vox reddita fertur ad auris:
'Quid miserum, Aenea, laceras? iam parce sepulto,
Parce pias scelerare manus: non me tibi Troia
Externum tulit aut cruor hic de stipite manat
(Heu fuge crudelis terras, fuge litus avarum):
Nam Polydorus ego. Hic confixum ferrea texit
Telorum seges et iaculis increvit acutis.'
Tum vero ancipiti mentem formidine pressus
Obstipui steteruntque comae et vox faucibus haesit.

49-68. *The story of Polydorus. We bury his remains, and go on our way.*

Hunc Polydorum auri quondam cum pondere magno
Infelix Priamus furtim mandarat alendum
Threicio regi, cum iam diffideret armis
Dardaniae cingique urbem obsidione videret.
Ille, ut opes fractae Teucrum, et Fortuna recessit,
Res Agamemnonias victriciaque arma secutus,

Fas omne abrumpit; Polydorum obtruncat, et auro
Vi potitur. Quid non mortalia pectora cogis,
Auri sacra fames? Postquam pavor ossa reliquit,
Delectos populi ad proceres primumque parentem
Monstra deum refero et quae sit sententia posco.
Omnibus idem animus, scelerata excedere terra,
Linqui pollutum hospitium et dare classibus austros.
Ergo instauramus Polydoro funus: et ingens
Aggeritur tumulo tellus; stant Manibus arae
Caeruleis maestae vittis atraque cupresso,
Et circum Iliades crinem de more solutae;
Inferimus tepido spumantia cymbia lacte
Sanguinis et sacri pateras, animamque sepulchro
Condimus et magna supremum voce ciemus.

69-83. *We sail to Delos, and visit King Anius there.*

Inde, ubi prima fides pelago placataque venti
Dant maria et lenis crepitans vocat Auster in altum,
Deducunt socii navis et litora complent.
Provehimur portu terraeque urbesque recedunt.
Sacra mari colitur medio gratissima tellus
Nereidum matri et Neptuno Aegaeo,
Quam pius Arquitenens oras et litora circum
Errantem Mycono e celsa Gyaroque revinxit
Immotamque coli dedit et contemnere ventos.
Huc feror; haec fessos tuto placidissima portu
Accipit. Egressi veneramur Apollinis urbem.
Rex Anius, rex idem hominum Phoebique sacerdos,
Vittis et sacra redimitus tempora lauro,
Occurrit; veterem Anchisen adgnoscit amicum.
Iungimus hospitio dextras, et tecta subimus.

84-101. *We go to the shrine of Apollo and consult the oracle. We are to seek the home of our race.*

Templa dei saxo venerabar structa vetusto.
'Da propriam, Thymbraee, domum; da moenia fessis
Et genus et mansuram urbem; serva altera Troiae
Pergama, reliquias Danaum atque immitis Achilli.
Quem sequimur? quove ire iubes, ubi ponere sedes?
Da, pater, augurium atque animis inlabere nostris.'
Vix ea fatus eram: tremere omnia visa repente,
Liminaque laurusque dei, totusque moveri
Mons circum et mugire adytis cortina reclusis.
Summissi petimus terram, et vox fertur ad auris:
'Dardanidae duri, quae vos a stirpe parentum
Prima tulit tellus, eadem vos ubere laeto
Accipiet reduces: antiquam exquirite matrem.
Hic domus Aeneae cunctis dominabitur oris,
Et nati natorum et qui nascentur ab illis.'
Haec Phoebus; mixtoque ingens exorta tumultu
Laetitia, et cuncti quae sint ea moenia quaerunt,
Quo Phoebus vocet errantis iubeatque reverti.

102-120. *We ask where it is. Anchises says in Crete.*

Tum genitor, veterum volvens monimenta virorum,
'Audite, o proceres,' ait, 'et spes discite vestras.
Creta Iovis magni medio iacet insula ponto,
Mons Idaeus ubi et gentis cunabula nostrae:
Centum urbes habitant magnas, uberrima regna;
Maximus unde pater, si rite audita recordor,
Teucrus Rhoeteas primum est advectus in oras
Optavitque locum regno. Nondum Ilium et arces
Pergameae steterant; habitabant vallibus imis.
Hinc Mater cultrix Cybeli Corybantiaque aera

Idaeumque nemus; hinc fida silentia sacris,
Et iuncti currum dominae subiere leones.
Ergo agite, et divom ducunt qua iussa sequamur;
Placemus ventos et Cnosia regna petamus.
Nec longo distant cursu; modo Iuppiter adsit,
Tertia lux classem Cretaeis sistet in oris.'
Sic fatus meritos aris mactavit honores,
Taurum Neptuno, taurum tibi, pulcher Apollo,
Nigram Hiemi pecudem, Zephyris felicibus albam.

121-131. *We sail thither.*

Fama volat pulsum regnis cessisse paternis
Idomenea ducem, desertaque litora Cretae,
Hoste vacare domos sedesque astare relictas.
Linquimus Ortygiae portus pelagoque volamus,
Bacchatamque iugis Naxon viridemque Donusam,
Olearon niveamque Paron sparsasque per aequor
Cycladas et crebris legimus freta concita terris.
Nauticus exoritur vario certamine clamor;
Hortantur socii Cretam proavosque petamus.
Prosequitur surgens a puppi ventus euntis,
Et tandem antiquis Curetum adlabimur oris.

132-146. *I found a city there. Pestilence, however, attacks us. Anchises urges a return to Delos for fresh advice.*

Ergo avidus muros optatae molior urbis
Pergameamque voco, et laetam cognomine gentem
Hortor amare focos arcemque attollere tectis.
Iamque fere sicco subductae litore puppes;
Conubiis arvisque novis operata iuventus;
Iura domosque dabam: subito cum tabida membris
Corrupto caeli tractu miserandaque venit

Arboribusque satisque lues et letifer annus.
Linquebant dulces animas aut aegra trahebant
Corpora; tum steriles exurere Sirius agros;
Arebant herbae et victum seges aegra negabat.
Rursus ad oraclum Ortygiae Phoebumque remenso
Hortatur pater ire mari veniamque precari,
Quam fessis finem rebus ferat, unde laborum
Temptare auxilium iubeat, quo vertere cursus.

147-191. *The Penates appear to me in a dream and tell me that Hesperia is our destination. I tell Anchises, and he agrees to sail thither.*

Nox erat, et terris animalia somnus habebat:
Effigies sacrae divom Phrygiique Penates,
Quos mecum ab Troia mediisque ex ignibus urbis
Extuleram, visi ante oculos astare iacentis
In somnis, multo manifesti lumine, qua se
Plena per insertas fundebat luna fenestras;
Tum sic adfari et curas his demere dictis:
'Quod tibi delato Ortygiam dicturus Apollo est,
Hic canit, et tua nos en ultro ad limina mittit.
Nos te Dardania incensa tuaque arma secuti,
Nos tumidum sub te permensi classibus aequor
Idem venturos tollemus in astra nepotes
Imperiumque urbi dabimus. Tu moenia magnis
Magna para, longumque fugae ne linque laborem.
Mutandae sedes: non haec tibi litora suasit
Delius aut Cretae iussit considere Apollo.
Est locus, Hesperiam Grai cognomine dicunt,
Terra antiqua, potens armis atque ubere glaebae,
Oenotri coluere viri, nunc fama minores
Italiam dixisse ducis de nomine gentem:

Hae nobis propriae sedes ; hinc Dardanus ortus
Iasiusque pater, genus a quo principe nostrum.
Surge age et haec laetus longaevo dicta parenti
Haud dubitanda refer, Corythum terrasque requirat
Ausonias : Dictaea negat tibi Iuppiter arva.'
Talibus attonitus visis et voce deorum
(Nec sopor illud erat, sed coram adgnoscere voltus
Velatasque comas praesentiaque ora videbar,
Tum gelidus toto manabat corpore sudor)
Corripio e stratis corpus tendoque supinas
Ad caelum cum voce manus et munera libo
Intemerata focis : perfecto laetus honore
Anchisen facio certum remque ordine pando.
Adgnovit prolem ambiguam geminosque parentes
Seque novo veterum deceptum errore locorum :
Tum memorat : 'Nate, Iliacis exercite fatis,
Sola mihi talis casus Cassandra canebat.
Nunc repeto haec generi portendere debita nostro
Et saepe Hesperiam, saepe Itala regna vocare.
Sed quis ad Hesperiae venturos litora Teucros
Crederet ? aut quem tum vates Cassandra moveret ?
Cedamus Phoebo et moniti meliora sequamur.'
Sic ait, et cuncti dicto paremus ovantes.
Hanc quoque deserimus sedem paucisque relictis
Vela damus vastumque cava trabe currimus aequor.

192-218. *We sail away, and are driven by a storm to the Strophades.*

Postquam altum tenuere rates nec iam amplius ullae
Apparent terrae, caelum undique et undique pontus,
Tum mihi caeruleus supra caput astitit imber,
Noctem hiememque ferens, et inhorruit unda tenebris.

Continuo venti volvont mare magnaque surgunt
Aequora, dispersi iactamur gurgite vasto:
Involvere diem nimbi et nox umida caelum
Abstulit; ingeminant abruptis nubibus ignes.
Excutimur cursu et caecis erramus in undis.
Ipse diem noctemque negat discernere caelo
Nec meminisse viae media Palinurus in unda.
Tris adeo incertos caeca caligine soles
Erramus pelago, totidem sine sidere noctes.
Quarto terra die primum se attollere tandem
Visa, aperire procul montis ac volvere fumum.
Vela cadunt, remis insurgimus, haut mora, nautae
Adnixi torquent spumas et caerula verrunt.
Servatum ex undis Strophadum me litora primum
Excipiunt. Strophades Graio stant nomine dictae
Insulae Ionio in magno, quas dira Celaeno
Harpyiaeque colunt aliae, Phineia postquam
Clausa domus mensasque metu liquere priores.
Tristius haut illis monstrum, nec saevior ulla
Pestis et ira deum Stygiis sese extulit undis.
Virginei volucrum voltus, foedissima ventris
Proluvies uncaeque manus et pallida semper
Ora fame.

219-257. *Here we land, and while feasting are assailed by the Harpies. Celæno prophesies that we shall not find our home till we are driven by hunger to eat our tables.*

Huc ubi delati portus intravimus, ecce
Laeta boum passim campis armenta videmus
Caprigenumque pecus nullo custode per herbas.
Inruimus ferro, et divos ipsumque vocamus
In partem praedamque Iovem; tum litore curvo

Exstruimusque toros dapibusque epulamur opimis.
At subitae horrifico lapsu de montibus adsunt
Harpyiae et magnis quatiunt clangoribus alas,
Diripiuntque dapes contactuque omnia foedant
Immundo; tum vox taetrum dira inter odorem.
Rursum in secessu longo sub rupe cavata
Arboribus clausi circum atque horrentibus umbris
Instruimus mensas arisque reponimus ignem:
Rursum ex diverso caeli caecisque latebris
Turba sonans praedam pedibus circumvolat uncis,
Polluit ora dapes. Sociis tunc arma capessant
Edico, et dira bellum cum gente gerendum.
Haud secus ac iussi faciunt, tectosque per herbam
Disponunt enses et scuta latentia condunt.
Ergo ubi delapsae sonitum per curva dedere
Litora, dat signum specula Misenus ab alta
Aere cavo: invadunt socii et nova proelia temptant,
Obscenas pelagi ferro foedare volucres.
Sed neque vim plumis ullam nec volnera tergo
Accipiunt, celerique fuga sub sidera lapsae
Semesam praedam et vestigia foeda relinquunt.
Una in praecelsa consedit rupe Celaeno,
Infelix vates, rumpitque hanc pectore vocem:
'Bellum etiam pro caede boum stratisque iuvencis,
Laomedontiadae, bellumne inferre paratis
Et patrio Harpyias insontis pellere regno?
Accipite ergo animis atque haec mea figite dicta:
Quae Phoebo pater omnipotens, mihi Phoebus Apollo
Praedixit, vobis Furiarum ego maxima pando.
Italiam cursu petitis, ventisque vocatis
Ibitis Italiam portusque intrare licebit;
Sed non ante datam cingetis moenibus urbem,

Quam vos dira fames nostraeque iniuria caedis
Ambesas subigat malis absumere mensas.'

258-277. *At the counsel of Anchises we sail past divers islands, and finally land at Leucate.*

Dixit, et in silvam pinnis ablata refugit.
At sociis subita gelidus formidine sanguis
Deriguit; cecidere animi, nec iam amplius armis
Sed votis precibusque iubent exposcere pacem,
Sive deae seu sint dirae obscenaeque volucres.
Et pater Anchises passis de litore palmis
Numina magna vocat meritosque indicit honores:
Di, prohibete minas: di, talem avertite casum,
Et placidi servate pios.' Tum litore funem
Deripere excussosque iubet laxare rudentes.
Tendunt vela noti; ferimur spumantibus undis,
Qua cursum ventusque gubernatorque vocabat.
Iam medio apparet fluctu nemorosa Zacynthos
Dulichiumque Sameque et Neritos ardua saxis.
Effugimus scopulos Ithacae, Laertia regna,
Et terram altricem saevi exsecramur Ulixi.
Mox et Leucatae nimbosa cacumina montis
Et formidatus nautis aperitur Apollo.
Hunc petimus fessi et parvae succedimus urbi;
Ancora de prora iacitur, stant litore puppes.

278-293. *There I set up a trophy, and we sail on to Buthrotum.*

Ergo insperata tandem tellure potiti
Lustramurque Iovi votisque incendimus aras,
Actiaque Iliacis celebramus litora ludis.
Exercent patrias oleo labente palaestras
Nudati socii, iuvat evasisse tot urbes

Argolicas mediosque fugam tenuisse per hostis.
Interea magnum sol circumvolvitur annum,
Et glacialis hiemps aquilonibus asperat undas;
Aere cavo clipeum, magni gestamen Abantis,
Postibus adversis figo et rem carmine signo:
AENEAS HAEC DE DANAIS VICTORIBUS ARMA.
Linquere tum portus iubeo et considere transtris.
Certatim socii feriunt mare et aequora verrunt.
Protinus aërias Phaeacum abscondimus arces,
Litoraque Epiri legimus portuque subimus
Chaonio et celsam Buthroti accedimus urbem.

294-343. *Here we meet Andromache and hear her story.*

Hic incredibilis rerum fama occupat auris
Priamiden Helenum Graias regnare per urbes,
Coniugio Aeacidae Pyrrhi sceptrisque potitum,
Et patrio Andromachen iterum cessisse marito.
Obstipui, miroque incensum pectus amore
Compellare virum et casus cognoscere tantos.
Progredior portu classes et litora linquens,
Sollemnis cum forte dapes et tristia dona
Ante urbem in luco falsi Simoentis ad undam
Libabat cineri Andromache manisque vocabat
Hectoreum ad tumulum, viridi quem caespite inanem
Et geminas, causam lacrimis, sacraverat aras.
Ut me conspexit venientem et Troia circum
Arma amens vidit, magnis exterrita monstris
Deriguit visu in medio, calor ossa reliquit;
Labitur, et longo vix tandem tempore fatur:
'Verane te facies, verus mihi nuntius adfers,
Nate dea? vivisne? aut, si lux alma recessit,
Hector ubi est?' dixit, lacrimasque effudit et omnem

Implevit clamore locum. Vix pauca furenti
Subicio et raris turbatus vocibus hisco:
'Vivo equidem, vitamque extrema per omni duco;
Ne dubita, nam vera vides.
Heu, quis te casus deiectam coniuge tanto
Excipit, aut quae digna satis fortuna revisit?
Hectoris Andromache Pyrrhin conubia servas?'
Deiecit voltum et demissa voce locuta est:
'O felix una ante alias Priameia virgo,
Hostilem ad tumulum Troiae sub moenibus altis
Iussa mori, quae sortitus non pertulit ullos
Nec victoris eri tetigit captiva cubile!
Nos patria incensa diversa per aequora vectae
Stirpis Achilleae fastus iuvenemque superbum,
Servitio enixae, tulimus; qui deinde secutus
Ledaeam Hermionen Lacedaemoniosque hymenaeos
Me famulo famulamque Heleno transmisit habendam.
Ast illum ereptae magno flammatus amore
Coniugis et scelerum furiis agitatus Orestes
Excipit incautum patriasque obtruncat ad aras.
Morte Neoptolemi regnorum reddita cessit
Pars Heleno, qui Chaonios cognomine campos
Chaoniamque omnem Troiano a Chaone dixit,
Pergamaque Iliacamque iugis hanc addidit arcem,
Quae tibi iam Troia—
Sed tibi qui cursum venti, quae fata dedere?
Aut quisnam ignarum nostris deus appulit oris?
Quid puer Ascanius? superatne et vescitur aura?
Ecqua tamen puero est amissae cura parentis?
Ecquid in antiquam virtutem animosque virilis
Et pater Aeneas et avunculus excitat Hector?'

344-373. *Helenus, her lord, comes up. We visit his palace, and ask counsel for our voyage.*

Talia fundebat lacrimans longosque ciebat
Incassum fletus, cum sese a moenibus heros
Priamides multis Helenus comitantibus adfert
Adgnoscitque suos, laetusque ad limina ducit,
Et multum lacrimas verba inter singula fundit.
Procedo, et parvam Troiam simulataque magnis
Pergama et arentem Xanthi cognomine rivum
Adgnosco Scaeaeque amplector limina portae.
Nec non et Teucri socia simul urbe fruuntur:
Illos porticibus rex accipiebat in amplis;
Aulai medio libabant pocula Bacchi
Impositis auro dapibus paterasque tenebant.
    Iamque dies alterque dies processit, et aurae
Vela vocant tumidoque inflatur carbasus Austro:
His vatem adgredior dictis ac talia quaeso:
'Troiugena, interpres divom, qui numina Phoebi
Qui tripodas Clarii et laurus, qui sidera sentis
Et volucrum linguas et praepetis omina pinnae,
Fare age (namque omnis cursum mihi prospera dixit
Religio, et cuncti suaserunt numine divi
Italiam petere et terras temptare repostas;
Sola novum dictuque nefas Harpyia Celaeno
Prodigium canit et tristis denuntiat iras,
Obscenamque famem), quae prima pericula vito?
Quidve sequens tantos possim superare labores?'
Hic Helenus caesis primum de more iuvencis
Exorat pacem divom vittasque resolvit
Sacrati *capitis,* meque ad tua limina, Phoebe,

Ipse manu multo suspensum numine ducit,
Atque haec deinde canit divino ex ore sacerdos:

374-462. *His prophetic advice.*

'Nate dea (nam te maioribus ire per altum
Auspiciis manifesta fides: sic fata deum rex
Sortitur volvitque vices, is vertitur ordo),
Pauca tibi e multis, quo tutior hospita lustres
Aequora et Ausonio possis considere portu,
Expediam dictis; prohibent nam cetera Parcae
Scire Helenum farique vetat Saturnia Iuno.
Principio Italiam, quam tu iam rere propinquam,
Vicinosque, ignare, paras invadere portus,
Longa procul longis via dividit invia terris.
Ante et Trinacria lentandus remus in unda
Et salis Ausonii lustrandum navibus aequor
Infernique lacus Aeaeaeque insula Circae,
Quam tuta possis urbem componere terra.
Signa tibi dicam; tu condita mente teneto.
Cum tibi sollicito secreti ad fluminis undam
Litoreis ingens inventa sub ilicibus sus
Triginta capitum fetus enixa iacebit
Alba solo recubans, albi circum ubera nati,
Is locus urbis erit, requies ea certa laborum.
Nec tu mensarum morsus horresce futuros:
Fata viam invenient aderitque vocatus Apollo.
Has autem terras Italique hanc litoris oram,
Proxima quae nostri perfunditur aequoris aestu,
Effuge; cuncta malis habitantur moenia Grais.
Hic et Narycii posuerunt moenia Locri
Et Sallentinos obsedit milite campos

Lyctius Idomeneus; hic illa ducis Meliboei
Parva Philoctetae subnixa Petelia muro.
Quin ubi transmissae steterint trans aequora classes,
Et positis aris iam vota in litore solves,
Purpureo velare comas adopertus amictu,
Nequa inter sanctos ignis in honore deorum
Hostilis facies occurrat et omina turbet.
Hunc socii morem sacrorum, hunc ipse teneto;
Hac casti maneant in religione nepotes.
Ast ubi digressum Siculae te admoverit orae
Ventus et angusti rarescent claustra Pelori,
Laeva tibi tellus et longo laeva petantur
Aequora circuitu, dextrum fuge litus et undas.
Haec loca vi quondam et vasta convolsa ruina,
Tantum aevi longinqua valet mutare vetustas,
Dissiluisse ferunt. Cum protinus utraque tellus
Una foret, venit medio vi pontus et undis
Hesperium Siculo latus abscidit, arvaque et urbes
Litore diductas angusto interluit aestu.
Dextrum Scylla latus, laevum inplacata Charybdis
Obsidet, atque imo barathri ter gurgite vastos
Sorbet in abruptum fluctus rursusque sub auras
Erigit alternos et sidera verberat unda.
At Scyllam caecis cohibet spelunca latebris
Ora exertantem et navis in saxa trahentem.
Prima hominis facies et pulchro pectore virgo
Pube tenus, postrema immani corpore pistrix
Delphinum caudas utero commissa luporum.
Praestat Trinacrii metas lustrare Pachyni
Cessantem longos et circumflectere cursus,
Quam semel informem vasto vidisse sub antro
Scyllam et caeruleis canibus resonantia saxa.

Praeterea siqua est Heleno prudentia vati,
Siqua fides, animum si veris implet Apollo,
Unum illud tibi, nate dea, proque omnibus unum
Praedicam et repetens iterumque iterumque monebo:
Iunonis magnae primum prece numen adora,
Iunoni cane vota libens dominamque potentem
Supplicibus supera donis, sic denique victor
Trinacria finis Italos mittere relicta.
Huc ubi delatus Cymaeam accesseris urbem
Divinosque lacus et Averna sonantia silvis,
Insanam vatem aspicies, quae rupe sub ima
Fata canit foliisque notas et nomina mandat.
Quaecumque in foliis descripsit carmina virgo,
Digerit in numerum atque antro seclusa relinquit.
Illa manent immota locis neque ab ordine cedunt;
Verum eadem, verso tenuis cum cardine ventus
Impulit et teneras turbavit ianua frondes,
Numquam deinde cavo volitantia prendere saxo
Nec revocare situs aut iungere carmina curat:
Inconsulti abeunt sedemque odere Sibyllae.
Hic tibi nequa morae fuerint dispendia tanti,
Quamvis increpitent socii et vi cursus in altum
Vela vocet possisque sinus implere secundos,
Quin adeas vatem precibusque oracula poscas
Ipsa canat vocemque volens atque ora resolvat.
Illa tibi Italiae populos venturaque bella
Et quo quemque modo fugiasque ferasque laborem
Expediet, cursusque dabit venerata secundos.
Haec sunt, quae nostra liceat te voce moneri.
Vade age et ingentem factis fer ad aethera Troiam.'

463-505. *After mutual gifts are presented we bid them farewell.*

Quae postquam vates sic ore effatus amico est,
Dona dehinc auro gravia sectoque elephanto
Imperat ad navis ferri, stipatque carinis
Ingens argentum Dodonaeosque lebetas,
Loricam consertam hamis auroque trilicem
Et conum insignis galeae cristasque comantis,
Arma Neoptolemi. Sunt et sua dona parenti.
Addit equos, additque duces;
Remigium supplet, socios simul instruit armis.
Interea classem velis aptare iubebat
Anchises, fieret vento mora nequa ferenti.
Quem Phoebi interpres multo compellat honore:
'Coniugio, Anchisa, Veneris dignate superbo,
Cura deum, bis Pergameis erepte ruinis,
Ecce tibi Ausoniae tellus; hanc arripe velis.
Et tamen hanc pelago praeterlabare necessest;
Ausoniae pars illa procul, quam pandit Apollo.
Vade,' ait, 'o felix nati pietate: quid ultra
Provehor et fando surgentis demoror austros?'
Nec minus Andromache digressu maesta supremo
Fert picturatas auri subtemine vestes,
Et Phrygiam Ascanio chlamydem, nec cedit honore,
Textilibusque onerat donis ac talia fatur:
'Accipe et haec, manuum tibi quae monimenta mearum
Sint, puer, et longum Andromache testentur amorem,
Coniugis Hectoreae: cape dona extrema tuorum,
O mihi sola mei super Astyanactis imago.
Sic oculos, sic ille manus, sic ora ferebat,
Et nunc aequali tecum pubesceret aevo.'
Hos ego digrediens lacrimis adfabar obortis:

'Vivite felices, quibus est fortuna peracta
Iam sua; nos alia ex aliis in fata vocamur:
Vobis parta quies, nullum maris aequor arandum,
Arva neque Ausoniae semper cedentia retro
Quaerenda. Effigiem Xanthi Troiamque videtis,
Quam vestrae fecere manus melioribus, opto,
Auspiciis et quae fuerit minus obvia Graia.
Siquando Thybrim vicinaque Thybridis arva
Intraro gentique meae data moenia cernam,
Cognatas urbes olim populosque propinquos
Epiro Hesperia, quibus idem Dardanus auctor
Atque idem casus, unam faciemus ŭtramque
Troiam animis; maneat nostros ea cura nepotes.'

506-547. *We sail on and sight Italy, and pay our vows to Juno.*

Provehimur pelago vicina Ceraunia iuxta,
Unde iter Italiam cursusque brevissimus undis.
Sol ruit interea et montes umbrantur opaci.
Sternimur optatae gremio telluris ad undam,
Sortiti remos, passimque in litore sicco
Corpora curamus; fessos sopor inrigat artus.
Necdum orbem medium Nox Horis acta subibat:
Haut segnis strato surgit Palinurus et omnis
Explorat ventos atque auribus aera captat;
Sidera cuncta notat tacito labentia caelo,
Arcturum pluviasque Hyadas geminosque Triones,
Armatumque auro circumspicit Oriona.
Postquam cuncta videt caelo constare sereno,
Dat clarum e puppi signum; nos castra movemus
Temptamusque viam et velorum pandimus alas.
Iamque rubescebat stellis Aurora fugatis,
Cum procul obscuros collis humilemque videmus

Italiam. Italiam primus conclamat Achates,
Italiam laeto socii clamore salutant.
Tum pater Anchises magnum cratera corona
Induit inplevitque mero divosque vocavit
Stans celsa in puppi:
'Di maris et terrae tempestatumque potentes,
Ferte viam vento facilem et spirate secundi.'
Crebrescunt optatae aurae, portusque patescit
Iam propior, templumque apparet in arce Minervae.
Vela legunt socii et proras ad litora torquent.
Portus ab Euroo fluctu curvatus in arcum;
Obiectae salsa spumant aspargine cautes;
Ipse latet; gemino demittunt bracchia muro
Turriti scopuli, refugitque ab litore templum.
Quattuor hic, primum omen, equos in gramine vidi
Tondentes campum late, candore nivali.
Et pater Anchises: 'bellum, o terra hospita, portas;
Bello armantur equi, bellum haec armenta minantur.
Sed tamen idem olim curru succedere sueti
Quadrupedes et frena iugo concordia ferre:
Spes et pacis,' ait. Tum numina sancta precamur
Palladis armisonae, quae prima accepit ovantis,
Et capita ante aras Phrygio velamur amictu,
Praeceptisque Heleni, dederat quae maxima, rite
Iunoni Argivae iussos adolemus honores.

548-569. *Passing Tarentum and Ætna, we land in the country of the Cyclops.*

Haut mora, continuo perfectis ordine votis,
Cornua velatarum obvertimus antennarum
Graiugenumque domos suspectaque linquimus arva.
Hinc sinus Herculei, si vera est fama, Tarenti

Cernitur; attollit se diva Lacinia contra
Caulonisque arces et navifragum Scylaceum.
Tum procul e fluctu Trinacria cernitur Aetna,
Et gemitum ingentem pelagi pulsataque saxa
Audimus longe fractasque ad litora voces,
Exultantque vada atque aestu miscentur harenae.
Et pater Anchises: 'nimirum haec illa Charybdis;
Hos Helenus scopulos, haec saxa horrenda canebat.
Eripite, o socii, pariterque insurgite remis.'
Haut minus ac iussi faciunt, primusque rudentem
Contorsit laevas proram Palinurus ad undas;
Laevam cuncta cohors remis ventisque petivit.
Tollimur in caelum curvato gurgite, et idem
Subducta ad manis imos desedimus unda.
Ter scopuli clamorem inter cava saxa dedere,
Ter spumam elisam et rorantia vidimus astra.
Interea fessos ventus cum sole reliquit,
Ignarique viae Cyclopum adlabimur oris.

570-587. *An eruption of Ætna.*

Portus ab accessu ventorum immotus et ingens
Ipse, sed horrificis iuxta tonat Aetna ruinis,
Interdumque atram prorumpit ad aethera nubem
Turbine fumantem piceo et candente favilla
Attollitque globos flammarum et sidera lambit,
Interdum scopulos avolsaque viscera montis
Erigit eructans liquefactaque saxa sub auras
Cum gemitu glomerat fundoque exaestuat imo.
Fama est Enceladi semiustum fulmine corpus
Urgeri mole hac, ingentemque insuper Aetnam
Impositam ruptis flammam expirare caminis,
*Et fessum quoti*ens mutet latus, intremere omnem

Murmure Trinacriam et caelum subtexere fumo.
Noctem illam tecti silvis immania monstra
Perferimus, nec quae sonitum det causa videmus.
Nam neque erant astrorum ignes nec lucidus aethra
Siderea polus, obscuro sed nubila caelo,
Et lunam in nimbo nox intempesta tenebat.

588-612. *We meet a Greek, who claims our protection.*

Postera iamque dies primo surgebat Eoo,
Umentemque Aurora polo dimoverat umbram;
Cum subito e silvis macie confecta suprema
Ignoti nova forma viri miserandaque cultu
Procedit supplexque manus ad litora tendit.
Respicimus: dira inluvies inmissaque barba,
Consertum tegumen spinis, at cetera Graius,
Et quondam patriis ad Troiam missus in armis.
Isque ubi Dardanios habitus et Troïa vidit
Arma procul, paulum aspectu conterritus haesit
Continuitque gradum; mox sese ad litora praeceps
Cum fletu precibusque tulit: 'per sidera testor,
Per superos atque hoc caeli spirabile lumen,
Tollite me, Teucri; quascumque abducite terras;
Hoc sat erit. Scio me Danais e classibus unum,
Et bello Iliacos fateor petiisse penates.
Pro quo, si sceleris tanta est iniuria nostri,
Spargite me in fluctus, vastoque inmergite ponto.
Si pereo, hominum manibus periisse iuvabit.'
Dixerat, et genua amplexus genibusque volutans
Haerebat. Qui sit fari, quo sanguine cretus,
Hortamur, quae deinde agitet fortuna fateri.
Ipse pater dextram Anchises haut multa moratus

Dat iuveni, atque animum praesenti pignore firmat.
Ille haec deposita tandem formidine fatur:

613-654. *He tells us his history, and warns us against Polyphemus.*

'Sum patria ex Ithaca, comes infelicis, Ulixi,
Nomine Achaemenides, Troiam genitore Adamasto
Paupere, mansissetque utinam fortuna, profectus.
Hic me, dum trepidi crudelia limina linquunt,
Inmemores socii vasto Cyclopis in antro
Deseruere. Domus sanie dapibusque cruentis
Intus opaca ingens. Ipse arduus altaque pulsat
Sidera (di talem terris avertite pestem)
Nec visu facilis nec dictu affabilis ulli.
Visceribus miserorum et sanguine vescitur atro.
Vidi egomet duo de numero cum corpora nostro
Prensa manu magna medio resupinus in antro
Frangeret ad saxum sanieque exspersa natarent
Limina, vidi atro cum membra fluentia tabo
Manderet et tepidi tremerent sub dentibus artus.
Haut impune quidem; nec talia passus Ulixes
Oblitusve sui est Ithacus discrimine tanto.
Nam simul expletus dapibus vinoque sepultus
Cervicem inflexam posuit iacuitque per antrum
Inmensus saniem eructans et frusta cruento
Per somnum commixta mero, nos magna precati
Numina sortitique vices una undique circum
Fundimur, et telo lumen terebramus acuto
Ingens, quod torva solum sub fronte latebat,
Argolici clipei aut Phoebeae lampadis instar,
Et tandem laeti sociorum ulciscimur umbras.

Sed fugite, o miseri, fugite atque ab litore funem
Rumpite.
Nam qualis quantusque cavo Polyphemus in antro
Lanigeras claudit pecudes atque ubera pressat,
Centum alii curva haec habitant ad litora volgo
Infandi Cyclopes et altis montibus errant.
Tertia iam Lunae se cornua lumine complent,
Cum vitam in silvis inter deserta ferarum
Lustra domosque traho, vastosque ab rupe Cyclopas
Prospicio sonitumque pedum vocemque tremesco.
Victum infelicem, bacas lapidosaque corna,
Dant rami, et volsis pascunt radicibus herbae.
Omnia conlustrans hanc primum ad litora classem
Conspexi venientem: huic me, quaecumque fuisset,
Addixi: satis est gentem effugisse nefandam.
Vos animam hanc potius quocumque absumite leto.'

655-691. *Polyphemus appears with his herds. We flee.*

Vix ea fatus erat, summo cum monte videmus
Ipsum inter pecudes vasta se mole moventem
Pastorem Polyphemum et litora nota petentem,
Monstrum horrendum informe ingens, cui lumen ademptum.
Trunca manu pinus regit et vestigia firmat;
Lanigerae comitantur oves; ea sola voluptas
Solamenque mali.
Postquam altos tetigit fluctus et ad aequora venit,
Luminis effossi fluidum lavit inde cruorem
Dentibus infrendens gemitu, graditurque per aequor
Iam medium, necdum fluctus latera ardua tinxit.
Nos procul inde fugam trepidi celerare recepto
Supplice sic merito, tacitique incidere funem;
Verrimus et proni certantibus aequora remis.

Sensit et ad sonitum vocis vestigia torsit.
Verum ubi nulla datur dextra adfectare potestas
Nec potis Ionios fluctus aequare sequendo,
Clamorem immensum tollit, quo pontus et omnes
Contremuere undae penitusque exterrita tellus
Italiae curvisque immugiit Aetna cavernis.
At genus e silvis Cyclopum et montibus altis
Excitum ruit ad portus et litora complent.
Cernimus adstantis nequiquam lumine torvo
Aetnaeos fratres, caelo capita alta ferentis,
Concilium horrendum : quales cum vertice celso
Aeriae quercus aut coniferae cyparissi
Constiterunt, silva alta Iovis lucusve Dianae.
Praecipites metus acer agit quocumque rudentis
Excutere et ventis intendere vela secundis.
Contra ac iussa monent Heleni, Scyllam atque Charybdim
Inter, utramque viam leti discrimine parvo,
Ni teneant cursus, certum est dare lintea retro.
Ecce autem Boreas angusta ab sede Pelori
Missus adest. Vivo praetervehor ostia saxo
Pantagiae Megarosque sinus Thapsumque iacentem.
Talia monstrabat relegens errata retrorsus
Litora Achaemenides, comes infelicis Ulixi.

692-718. *We coast round Sicily. At Drepanum Anchises dies; and after leaving there we are driven to Carthage. Æneas ends his narrative.*

Sicanio praetenta sinu iacet insula contra
Plemurium undosum ; nomen dixere priores
Ortygiam. Alpheum fama est huc Elidis amnem
Occultas egisse vias subter mare, qui nunc
Ore, Arethusa, tuo Siculis confunditur undis.

Iussi numina magna loci veneramur ; et inde
Exsupero praepingue solum stagnantis Helori ;
Hinc altas cautis proiectaque saxa Pachyni
Radimus, et fatis numquam concessa moveri
Apparet Camarina procul campique Geloi
Immanisque Gela fluvii cognomine dicta.
Arduus inde Acragas ostentat maxima longe
Moenia, magnanimum quondam generator equorum ;
Teque datis linquo ventis, palmosa Selinus,
Et vada dura lego saxis Lilybeia caecis.
Hinc Drepani me portus et inlaetabilis ora
Accipit. Hic pelagi tot tempestatibus actus
Heu genitorem, omnis curae casusque levamen,
Amitto Anchisen. Hic me, pater optime, fessum
Deseris, heu, tantis nequiquam erepte periclis :
Nec vates Helenus, cum multa horrenda moneret,
Hos mihi praedixit luctus, non dira Celaeno.
Hic labor extremus, longarum haec meta viarum.
Hinc me digressum vestris deus appulit oris.'
Sic pater Aeneas intentis omnibus unus
Fata renarrabat divom cursusque docebat :
Conticuit tandem factoque hic fine quievit.

NOTES.

BOOK II.

ÆNEAS is the guest of Dido in her palace at Carthage, whither he has been driven by stress of weather from Sicily, in his endeavour to sail from Sicily to Italy in search of his future home. At the request of Dido, he promises to recount the sack of Troy, and his wanderings thereafter.

1. **tenebant**, "were fixing their gaze." A pictorial imperfect, to present the scene more vividly.

2. **alto**, higher than the others, as a mark of honour.

3. **renovare**, a pregnant expression = narrando renovare infandum, either what *cannot* or *should not* be told; probably the latter.

4. **lamentabile**, -bilis with a passive signification, as generally. It occasionally bears an active one, as *penetrabilis imber*, *Oceanus dissociabilis*.

In the *Inferno*, v. 121, Francesca di Rimini addresses Dante in a similar strain:—

> "Ed ella a me: Nessun maggior dolore
> Che ricordasi del tempo felice
> Nella miseria: e ciò sa'l tuo dottore.
> Ma s'a conoscer la prima radice
> Del nostro amor tu hai cotanto affetto
> Farò come colui che pracige e dice."

> "And she to me: There is no greater pain
> Than to go back upon our happy days
> In time of grief: your leader knows the strain.
> But if to understand the earliest rays
> Of this our love you are so strongly bent,
> Then will I do as one who weeps and says."

MRS. OLIPHANT.

So Tennyson, *Locksley Hall*—

"This is truth the poet sings,
That a sorrow's crown of sorrow is remembering happier things."

5. **quæque ipse.** This is strictly true, as the narrative is purely personal, and does not pretend to be a complete account of the capture of Troy.

6. For the expression **pars magna fui**, cf. Ovid, *Her.* 3, 4, 6—

"Et fueram patriæ pars ego magna meæ."

Tennyson, *Aylmer's Field*—

"Who had served
Long since a bygone rector of the place,
And been a part himself of what he told."

Fando. √fa—seen in *fa-ma, fa-tum, fa-teor.* φη-μί. φω-νή.

7. **Myrmidonum Dol.**, introduced as samples of hard-heartedness. Cf. the English use of Philistines and Goths. **Ulixi**, genitive of Ulixeus.

8. **Temperet**, potential use of the subjunctive.

9. **Præcipitat**, intransitive usage—plunges from the sky pursued by day; *vide infra*, l. 250. The alliteration is noteworthy. Probably the notion had its origin in the old myths we read in the Vedas. See Max Müller's *Science of Language*, ii. 514. Cf. Swinburne, *Atalanta in Calydon*—

"Night, a black hound, follows the white fawn day."

10. **cognoscere.** The infinitive is constantly used as a substantive in Latin as in Greek. Here it is in the accus. case, after tantus amor = amas. It is unnecessary to suppose that it is a loose expression in place of the gerund, *cognoscendi.*

11. **suprem. laborem,** "the death-struggle."

12. **horret . . . refugit.** Observe the juxtaposition of the present and past tenses. It appears to be a species of ὕστερον πρότερον. "My spirit has quailed at the remembrance, and still shudders." **Luctu**, abl. of cause.

13. **Fracti, etc.** "Crippled in war, and rebuffed by the fates."

14. **labentibus**, imperfect participle. "Seeing that now so many years *were slipping* away."

15. **divina P. arte.** Pallas was the goddess of wisdom, and hence the patroness of device and stratagem. Cf. Hom. *Od.* viii. 493— "ἵππου τὸν Ἐπεῖος ἐποίησεν συν Ἀθήνῃ."

Servius gives many of the rationalist explanations of the Trojan

Horse. One was that the Equus was a name for a battering-ram (cf. aries, testudo); another that a horse was painted over the door opened to admit the Greeks; a third that Equus was the watchword of the Greeks during the sack of Troy.

16. **abiete**, but in l. 112 *acernis*, and l. 186 *roboribus*. This is one of the inconsistencies in the *Æneid*, *vide* Mure, *Grk. Lit.*, i. 513.

19. **cæco**, here used in a passive sense.

21. **in conspectu**; sc. Troiæ.

notissima fama, owing to the celebrated temple of Apollo.

23. **male fida**. Cf. *infra*, 735, "a treacherous roadstead."—*Con.* It does not mean one that can never, but one that cannot always, be trusted.

25. **rati**, elipse of *sumus*. Verg. set the fashion, afterwards imitated by Tacitus and Livy, of omitting the auxiliary verb to ensure freedom and lightness of expression.

Mycenas, the home of Agamemnon. Here for Greece generally.

30. **acie**, another reading is *acies*.

31. **stupet**, an instance of an intrans. verb used transitively by "a stretch of the conception"; *vid.* Roby, vol. ii. § 1123. Cf. Verg. *Ecl.* ii. 1—*ardebat Alexin*. Hor., I. iii. 27—*Palluit fraudes.*

innuptæ. Ἀθήνη παρθένος. Hence the name Parthenon.

33. **Duci.** In poetical language, and after the time of Livy, verbs of advising and commanding, etc., are found with the inf., as in Greek. Cf. *Æn.* i. 11—*impulerit . . . volvere.*

34. **dolo**; sc. hortatur. Thymœtes seems, according to the legends, to have had a personal spite against Priam.

jam, now at last after so many years.

35. **Capys**, a friend of Æneas, mentioned again ix. 576.

36. **pelago** = *in pelagus*. Cf. *Ecl.* ii. 30—*viridi compellere hibisco.*

38. **terebrare.** √ter from primary √tar, "to rub" and "bore"; other forms are √tri, √tra, √tor, *tar*-mes, *tri*-bulare. *τρύ-ω, τορ-ός.*

41. **Laocoon**, the priest of Neptune.

45. **lignum**, of doubtful derivation, either fr. √dah, to burn, thus connected with *tig-num*, or allied to λέγ-ω, "to lay."

46. **machina**, probably in allusion to the Turris, an engine employed in sieges; *vide* Rich., s. v. Turris.

48. **aliquis**, equivalent to *alius quis*. So also ix. 186—

"Aut pugnam aut *aliquid* iamdudum invadere magnum
Mens agitat mihi."

49. **timeo**. ἐχθρῶν ἄδωρα δῶρα was a Greek proverb. Cf. Psalm xxvi. 10—"In whose hands is mischief, and their right hand is full of bribes."

50. **validis viribus**, "with might and main."

51. **inque**. The *que* is epexegetic.

52. **recusso**. The *re*, as frequently in composition, simply intensifies the signification of the verb.

53. **cavæ**. A comma is placed by some editors after *cavæ*. It is used as a predicate.

gemitumque. The *que* here again is epexegetic.

55. **impulerat**. The mood is narrative, not conditional, for the sake of vividness. Cf. *Æn.* iv. 19—

"Huic uni forsan potui succumbere culpæ."

The collocation of the subj. *fuisset* with the indic. *impulerat* seems to imply that this idiom, originally irregular, was now naturalised.

56. **maneres** is used instead of *maneret*, probably, as Gossrau observes, to avoid the *ὁμοιοτέλευτον*, *stares—maneres*.

59. **ultro**, "presented himself *designedly* in their path."

62. **occumbere**, "to fall a victim to."

65. **Dan. insidias**, referring perhaps to Dido's request, i. 754 —"*Dic . . . Insidias inquit Danaum.*"

67. **conspectu**, "the centre of a staring throng."

71. **ipsi**, *i.e.* even the Trojans whom I have come to assist.

75. **memoret**. Kennedy "assumes" that *memoret* = *meminerit*, and translates—"We urge him to keep in mind what ground of confidence a captive has." We are unable to find a parallel use of *memoro*. *Memoret* is a hortative subjunctive in oblique petition.—Tr. "We urge him to tell us his lineage and errand: to declare what hope he relies on in captivity."

76. This verse appears to have been inserted from *Æn.* iii. 612. It is absent from the best MSS.

77. **fuerit quod**, "tide life, tide death."

79. In the *Inferno* (xxx.) Sinon is represented as suffering *everlasting* sweating sickness in company with Potiphar's wife.

80. **inproba**, "in a fit of malice."

82. **Belidæ**. The penult. is long here, contrary to the regular rule with patronymics.

Palam., the son of Nauplius, king of Eubœa. He is not mentioned in Homer. His administrative ability excited the jealousy of Ulysses, who trumped up a false charge of having received letters from Priam (*infando indicio*), and had him condemned to death. His story was a favourite thesis for the essays of sophists.

inclyta. √clu, to hear; *cli-ens*, "one who listens." *κλύ-ω κλέ-ος*.

83. **sub**, "under a false information."—Con. Henry contends that *sub* means "*at the time of* a false alarm of treason." Cf. *sub nocte*. But this exacts too much from *falsa*.

84. Notice the accumulation of verbs beginning with in; probably it is meant to express indignation.

insontem. Son(t)s, fr. √as, to be. The guilty man (*sons*) is the man "who it was." Connected with (*e*) *sum*, *εἰμι* (*ἐσμι*) *ἐσθλὸς*, etc.

85. **Dem. Neci.** Se Orco demittere. Cf. *ψυχὰς Ἄϊδι προΐαψεν*.

87. **pauper.** Poverty was the reason of sending him.

88. **vigebat**, "while he was safe on his throne, and had weight in the councils of princes."

regum, *i.e.* *βουλὴ γερόντων*.

89. **et nos**, "we also enjoyed."

93. **indignabar**, "brooded in wrath over."

94. **tulisset** is not the oblique form of the fut. perfect. The tense, not the mood, is emphatic. "*Had* chance once brought me home."

96. **verbis**, "by my threats."

97. **labes**, "The first step in my ruinous downfall." Cf. Lucr. ii. 145—

"Dabunt labem putrisque ruinas."

98. **spargere voces.** Cf. *σπερμόλογος*.

99. **vulgum.** We seldom find *vulgus* used in the masculine at this period of Latinity.

conscius, "alive to his guilt," or "as a conspirator."

100. An effective aposiogesis. Cf. *Æn.* i. 135—

"*Quos ego*—sed motos præstat componere fluctus."

101. **revolvo**; prob. a metaphor from turning over the pages of a scroll. "Why do I reopen these thankless pages?"

102. **uno ordine**, "reckon in one class."

103. **id.**, sc. that I am a Greek.

jamdudum, with the imperative = *quam primum*. Cf. Ov. *Met.* xii. 457—*Utere iamdudum generoso sanguine.*

104. **Ithacus**, *i.e.* Ulysses.

magno mercentur, "would pay a great price for it."

111. **hiemps**. Cf. Hor. *Sat.* ii. 2, 17—*Hiemat mare.*

Auster. Of course an adverse wind for those sailing from Troy to Greece.

114. **suspensi**. Cf. Thuc. ii. 8—Ἑλλὰς πᾶσα μετέωρος ἦν.

Euryp., the leader of the Orchomenii.

scitantem; there is another reading, *scitatum;* but the supine does not often govern a case. For the accusative *scitantem* after *mittimus* cf. Livy, xxi. 6. *Legati a Saguntinis Romani* missi *auxilium ad bellum* orantes.

116. **sanguine**; notice the rhetorical repetition of the word, l. 118.

placastis, *i.e.* with the blood of Iphigenia at Aulis.

virgine, "by a maiden's blood."

120. **gelidus**. is here a predicate.

cucurrit, "thrilled."

121. **parent**, sc. mortem. The clause is an indirect question depending upon the anxiety expressed by *tremor*, "a shudder of wonder." It is possible, also, to understand *oracula* as subject to *parent*, and to take *fata* as the accusative. Madv., *Adv.* ii. 34, with great probability conjectures *paret.*

124. **flagitat**, related to θλίβω, in sense of "to press"; also to *flagellum*, *inflig-ere.*

canebant, "foretold."

126. **tectus.**, "mysterious."—Kennedy.

131. **tulere**, "had the heart to allow." ἔτλησαν. Or perhaps we may take *tulere conversa* = *converterant.*

134. **vincula**. Human victims were usually bound for sacrifice. Cf. Genesis xxii. 9. Ovid, *Eleg. ex Pont.* iii. 2.

136. **dum vela darent**, "for the time I thought they would *be setting sail* if they should have set sail at all." Kappes

points out that the expression is meant to excite the curiosity of the Trojans, "die Troer neugierig machen."

138. **natos.** If we are to understand this of Sinon's own children we must suppose that *primis ab annis*, in l. 87, does not imply too early for marriage, or else, which is unlikely, we may suppose that Vergil meant Sinon to contradict himself.

139. **quos pœnas**, a double accus. after *reposcent.* "And besides (et) they will exact vengeance from them." We wish it were possible to read *ut* pœnas, "as victims."

140. **miserorum**, "of my hapless family."

141. **quod** is grammatically under the government of *oro.* Its position as introductory of attestations is very frequent.

142. **per siqua est** = *per fidem si qua est.* Cf. x. 903.

"Per si qua est victis venia hostibus oro."

145. **ultro**, "are quick to show him pity."

146. **arta.** √ar, "to fit"; *ar-tus ar-ma.* ἄρ-τιος ἀρ-ιθμός.

manicas, the gyves fastened on by the shepherds.

147. **vincla**, the sacrificial bands mentioned in l. 134.

148. **quisquis.** When a Roman general received a deserter he used to say, "Quisquis es noster eris."

150. **quo**, "to what purpose." Cf. Hor. *Ep.* i. 5, 10. *Quo mihi fortunam si non conceditur uti.*

151. **religio**, "religious offering."

152. **dolis, instr.** Cf. *Il.* iv. 339. Κακοῖσι δόλοισι κεκασμένε.

157. **sacrata jura** = *sacramentum*, "the military oath."

159. **nec**, possibly = *ne quidem*, as frequently in the silver age. Cf. *Martial*, v. 69, 4—*Hoc admisisset* nec *Catilina nefas.* Transl. "Not even the ties of fatherland bind me."

160. **prom. maneas.** Cf. Grk., ἐμμένειν ὅρκοις.

163. **impius**, "profane"; because of his attack on Mars and Venus.

164. **sed enim** = ἀλλὰ γὰρ.

165. **fatale.** The fate of the Palladium and Troy were bound up together. Cf. M. Arnold.

"Backward and forward rolled the waves of fight
Round Troy; but while this stood Troy could not fall."

169. Cf. *Georg.* i. 200. Trans. "Ebb and flow drifting back."

171. **Tritonia**; derivation doubtful. Prob. from the Æolic

τρίτω-κεφαλή. Athena was said to have been born from the head of Zeus.

monstris, in its original sense of "signs," "indications."

172. **coruscæ**, predicate "gleamed brightly."

173. **arrectis**, "upturned," with horror.

174. **iit**, "started."

175. **trementem**, the result of the action suggested in *emicuit*.

178. **omina ni repetant.** To a Roman this would recall the custom according to which a general, if unsuccessful, used to return to the capital to consult the omens a second time (*auspicia repetere*). Cf. Livy, viii. 30—*Quum ad auspicium repetendum Romam proficisceretur.*

numen., sc. the Palladium.

179. **quod—avexere**, in the *oratio recta* as being Sinon's own statement.

180. **quod**, "as to the fact that they have sought."

181. **parant**, "are enlisting."

182. **digerit**, "interprets."

183. **pro**, "to atone for."

186. **cælo.**, cf. *sup.* l. 136.

189. **violasset . . . ascendisset.** Sub-oblique subjunctives.

190. **ipsum**, *i.e.* Calchas. Sinon hates him for having singled him out for sacrifice.

193. **ultro**, "unchallenged."—Kennedy. Not only would Troy be saved, but she would even conquer Greece. This passage may contain a covert prophecy of the conquest of Greece by the Romans, *i.e.* the descendants of the Trojans.

194. **ea fata**, sc. the *magnum exitium* foretold in l. 190. Cf. iii. 505—"Maneat nostros ea cura nepotes."

197. **Larissæus**, of Larissa in Thessaly.

198. **mille**, so Æsch. *Agam.*, 45; στόλον Ἀργείων χιλιοναύταν.

199. The prodigy is a type of the impending capture of Troy. The serpents are the Greek fleet, and, like the Greek hosts, they destroy the youth of Troy and her priest, *i.e.* her religion and gods. Lessing, in his *Laocoon*, discusses the question whether the famous Laocoon group was designed by the sculptor from *Vergil's* desciption, or *vice versa*, and he concludes that neither

copied the other. Both he supposes to have followed their own fancy according to the laws of their respective arts.

202. **sollemnis.** The altars where sacrifice was wont to be held. Cf. *Sollemnis Circus*, Ov. *Fast.* v. 297.

208. **legit,** "skims."

210. **suffecti,** "shot with."

216. **auxilio,** dative of the purpose.

218. **collo,** dative governed by *circumdati*.

221. **vittas.** √va, to bind, allied to *vi-men*, *vi-tus*. *Fitus*, "a felloe."

223. **mugitus,** accus. plural governed by *tollit*, understood from the preceding line.

fugit . . . excussit. *ὕστερον πρότερον.*

224. **incertam,** "misaimed."

226. There appears to have been another statue of Pallas besides the Palladium, which had been carried off. It is worthy of remark that the statues of Pallas were often represented with serpents at the base, and we find them on tiles and vases associated with the goddess.

227. **teguntur,** a middle signification.

229. **insinuat,** intransitive.

230. Compare the curse on the albatross-killer in the *Ancient Mariner.*

231. **læserit . . . intorserit,** are causal and sub-oblique subjunctives.

234. **muros,** the wall over the Scæan Gate.

pandimus, "we throw open to view."

235. **rotarum lapsus** = *rotas labentes.* Cf. Soph. *Electr.* 218—*τρόχων βάσεις.*

237. **intendunt,** perhaps in allusion to the *tensæ*, or sacred cars, which were drawn to and from the Capitol by senators and young nobles.

238. **feta armis.** Cf. Eurip. *Tro.* 11—*ἐγκύμον' ἵππον τευχέων.*

241. Quoted from Ennius.

246. **Cassandra,** daughter of Priam.

fatis, probably the dative of purpose, "to disclose the coming doom." Cf. *Georg.* iv. 452—*Et graviter frendens sic fatis ora resolvit.*

247. **Teucris.** Cf. i. 440—"neque cernitur ulli." Analogous is the dative after adjectives in *-bilis* and gerunds.

248. **esset**, subjunctive after a causal relative.

250. **vertitur.** The earth is apparently stationary, while the heavenly bodies seem to change their position.

ruit oceano; rushes from the ocean in pursuit of the retreating day. Notice the descriptive rhythm of this and the following verse. *Vide supra*, l. 9.

252. **Myrmid.**, here of the Greeks generally.

254. **instructis**; observe the military terms.

255. **silentia lunæ** has been taken as meaning the *absence* of the moon. This, besides being in contradiction of l. 340, is surely strained. Milton, *Samson Agonistes*, has been quoted to support this explanation :—

> "Dark and silent as the moon
> When she deserts the night."

But the expression, when taken simply, is far more natural and beautiful.

256. **regia puppis**, "flag-ship." Henry quotes Shaksp. *Hen. IV.* Pt. i. Act 3, Sc. 3. "Thou art our admiral, thou bearest the lantern in the poop."

257. **extulerat** = *elatas gerebat*; probably a metaphor from military phraseology, in which *effero* meant "to raise the standard."

259. Kennedy suggests that a colon should be printed after *Sinon*, also after *petens*, l. 256.

261. **Thessandrus**, not mentioned in Homer.

Sthenelus., charioteer of Diomede.

262. **Acamas.**, son of Theseus.

Thoas., an Ætolian leader.

263. **Neoptolemus**, or Pyrrhus, was son of Achilles, and grandson of Peleus.

primus., "first in order." So *primusque Thymœtes*, l. 32.

Machaon, son of Æsculapius, himself a good physician.

267. **jungunt**, sc. sibi.

agmina conscia, "banded hosts."

268. **prima**, first, and hence the deepest sleep.

271. **largosque effundere.** The display of emotion is far *more effusive* in Eastern than in Western peoples. Achilles is

not ashamed of his tears when his mother finds him weeping, *Il.* i. 249.

273. **trajectus.** In Latin verbs we occasionally find a medial sense closely resembling the Greek idiom, with the signification of a person either having something done to him by some one else, or of doing something for himself. This is an instance of the former usage. Transl. "having had thongs bored through his feet." For an instance of the latter, cf. *infra*, l. 721, *subjecta colla insternor*, and Hor. *Sat.* i. 6, 74, *Pueri lævo suspensi loculos.*

275. **exuvias**, the armour which Hector had stripped from the dead body of Patroclus.

redit. Kennedy wishes it were possible to read *rediit*, so daring is the historic present.

277. **concretos**, "matted."

279. **flens ipse**, "in tears too myself."

283. **Exspectate.** Vocative for nominative, cf. xii. 947—*Tune hinc spoliis indute meorum* || *eripiare mihi?*

ut = *qualem.*

285. **indigna**, "unmerited."

287. This sense of *moror* is not uncommon. Horace uses it twice in his *Epistles*: i. 15, 16—*Vina nihil moror illius oræ;* ii. 1, 264—*Nil moror officium quod me gravat.*

290. *Il.* xiii. 722. ὤλετο πᾶσα κατ' ἄκρης || Ἴλιος αἰπεινή.

291. **sat**, "The debt to your country and to Priam has been paid."

292. **hac**, δεικτικῶς, "by this right hand of mine."

293. **commendat . . . Penates.** Cf. i. 6—*Inferretque* deos *Latio.* Heyne has an interesting and learned excursus on the subject of the Penates. It is not very clear what they were. *Sacra* is probably the general, and *penates* the particular name. In iii. 12 they are called the "*magni dei.*" They were national gods, and given into the charge of Æneas as the representative of the nation. They were probably little wooden or stone images (ξόανα), and in old coins and gems Anchises is portrayed as carrying them in a little chest, while Æneas bears him on his back. The cult was, perhaps, originally Samothracian, and may be connected with that of the Cabiri. The derivation of the word is obscure. Cicero, *Nat. Deor.* ii. 27, derives it either from *penus*, as "nurses" of the race, or *penitus*, as being worshipped in the penetralia. Cf. the *teraphim* of the O. T., Genesis xxxi. 19, 1 Sam. xix. 13.

294. **his** "for these."

296. **vittas Vestamque** = *Vestam vittatam*, a hendiadys.

297. This does not mean that Æneas actually carried the vestal fire and image from Troy, but that Hector seemed in his dream to bring them to him from the Temple of Vesta in token that Æneas was to worship Vesta at every place where he and his companions settled.

298. **Diverso luctu**, "manifold affliction."—Kennedy.

301. **ingruit**, √gar, to call or shout; *gru-s*, *γέρ-ανος*, are also derivatives.

306. **boumque labores**, ἔργα βοῶν, Homeric.

307. **stupet inscius**, "stands aghast and wildered."

309. **manifesta fides**, "then the proof is clear," *i.e.* that the city is captured.

310. **Deiphobus**, one of Priam's sons; after the death of Paris he married Helen.

312. **Ucalegon**, the *person* used for the *house* in which he dwells. Cf. Hor. *Sat.* i. 572, *ubi sedulus hospes* ‖ *pœne arsit*. Juvenal quotes this verse, *Sat.* iii. 199, in a passage complaining of the frequency of fires in Rome. Homer, *Il.* iii. 148, mentions Ucalegon as a trusted counsellor of Priam.

313. **tubarum**, an anachronism. Trumpets were unknown in the heroic age.

315. **bello**, dative of the aim in view.

321. **trahit** is an instance of zeugma. "He carries the image and hurries along the boy." For the latter sense, cf. *inf.* l. 457, *puerum Astyanacta trahebat.*

322. **Quo res summa loco?** "Where is the struggle hottest?" It is extremely unlikely that the words can bear the sense "In what plight is the state?" *i.e.* making *res summa* = *salus reipublicæ.*

Quam prendimus arcem? "What coign of vantage do we hold?" It is not deliberative, else we should find the subjunctive. Cf. iii. 88, 367.

325. **Fuimus.** Cf. "Rachel weeping for her children and would not be comforted because they *are* not."—S. Matt. ii. 18.

Dardaniæ, dative case.

333. **mucro.**, related to ἀμύσσω (ἀμυκ-γω) "to scratch."

334. **parata neci**, "ready to deal death."

primi, "at the entrance." It has a local sense.

337. **tristis Erinys**, "the fury of despair."

342. **Mygdon.** was King of Phrygia.

344. **gener**, used proleptically. After betrothal the *affinitas* was considered complete. Cf. Tac. *Ann.* xii. 4. *Præbebat Cæsar aures accipiendis adversus* generum *suspicionibus*, *i.e.* Lucius Silanus, who was only betrothed to Cæsar's daughter, Octavia.

346. **audierit**, causal subjunctive.

347. **audere in proelia** = *audentes irruere.* Cf. *sup.* l. 3.

348. **fortissima frustra**, "bootlessly brave."

351. Cf. Æsch. *Sep. con. Theb.*, 207—ἀλλ' οὖν θεοὺς || τοὺς τῆς ἁλούσης πόλεος ἐκλείπειν λόγος. So Milton, *Ode on Nativity*—

> "Apollo from his shrine
> Can no more divine
> With hollow shriek the steep of Delphos leaving."

This belief that the gods left a city that was doomed was almost universal in antiquity. The Romans carried it so far as to have a ceremony of *evocatio* when they besieged a town. See the description of the siege of Veii, Livy, v. 21. Josephus relates that during the siege of Jerusalem voices more than human were heard crying on the day of Pentecost μεταβαίνωμεν ἐντεῦθεν.

352. **quibus**, "by whose grace."

353. **incensæ** by its position is emphatic. "The city you wish to succour is already in flames."
et is perhaps epexegetic. "Let us meet death *by* rushing into the heart of the fray." In that case we need not assume a ὕστερον πρότερον.

354. Cf. Ov. *Tr.* i. 44. *Audaces cogimur esse metu.*

356. **inproba ventris.** "The violent madness of hunger." *Inprobus* generally denotes *excess*, and in some of its meanings may be compared with the Greek ἀναιδής. Its usages, with various nouns, in Vergil may almost all be brought under this head, *e.g.* *Æn.* xii. 687, *mons; Geor.* i. 145, *labor; G.* ii. 4, 31, *anguis; Geor.* i. 119, *anser.*

357. **cæcos**, used as predicate.

362. **lacrim. aeq.**, "to match the toils with tears."

367. **quondam**, here used in its proper sense "at a certain time," "sometimes." Cf. Hor. *Od.* ii. 10, 18. *Quondam cithara tacentem suscitat musam.*

369. Notice the quantity of the final syllable in *pavŏr.* So below, l. 411, we have *obruimŭr.* All such instances in Vergil are probably imitations of Homer.

372. **ultro,** "unchallenged."

374. **rapiunt . . . feruntque.** So Greek φέρειν καὶ ἄγειν.

377. **sensit delapsus,** a Greek construction for the more usual *se delapsum esse.* Others punctuate with a full stop at *sensit,* explaining *sensit.* "He perceived his mistake." This is improbable. Cf. *Cat.* iv. 2—

> "Phaselus ille quem videtis hospites
> Ait fuisse navium celerrimus."

Hor. *Ep.* i. 7, 22—*Vir bonus et sapiens dictis ait esse paratus.*

379. **aspris,** a syncope for *asperis.* Cf. *dexteris dextris.*

384. **formid. cap.,** "a prey to fear."

385. "Fortune breathes a benison on the outset of our emprise."

The metaphor in *adspirat* is that of a favourable breeze.

388. **ostendit se dextra;** we might expect *dextram.* "Where she reveals herself propitiously."

389. **insignia,** the crests served as badges of recognition, as in the time of the Crusades.

396. **haud numine nostro,** "without heaven's favour on our side." The possessive pronoun is often used in this sense, implying favour or disfavour, as the case may be. Kappes compares *Navis suo vento fertur.* Kennedy suggests with great ingenuity that the phrase may mean, "without our righteous influence," *i.e.* without the prestige belonging to men who defend their own city with their own arms.

400. **fida litora,** "the safe refuge of the coast," *i.e.* because the ships were moored there.

401. **nota cond.,** "and bury themselves in their old haunt in its belly."

402. **invitis dis,** contains the same meaning as *haud numine nostro,* l. 396.

407. **non tulit,** as a chivalrous lover, *vid.* l. 343.

413. **erept. virginis ira** = *ira propter virginem ereptam.* Cf. Mortis fraternæ ira, ix. 736.

414. **Ajax,** son of Oileus, not Telamon.

418. Mark the alliteration.

equis. Cf. Hor. *Od.* iv. 4, 44—*Eurus per siculas equitavit undas;* the image is a fine, though common one.

422. **mentita** probably bears a passive, not an active sense. "False," not "deceptive." There are many deponent participles in Vergil, used thus, *e.g.*—*veneratus, remensus, comitatus.*

423. **ora sono,** "the jarring accent of our speech." It is noteworthy that Homer represents the Trojans and Greeks as speaking the same tongue.

424. **ilicet** = *ire licet,* as *sci(re) licet.* It was used as a formula of dismissal by the priest after the sacrifice, by the consul after an assembly, etc. Then it came from its interjectional use to bear an adverbial sense.

426. **iustissimus,** "the justest of the just and the staunchest champion of the right."

430. An echo from Homer, *Il.* i. 28—μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.

433. **vit. vices.** It is generally taken "shirked no stray conflicts." Henry prefers to take *vices* = "reprisals." It makes the best sense to put a comma at *vices* and connect *Danaum* with *manu.*

vices. √rik, to move; *vic-issim, vi-to (vic-ito)* Fείκω, *wechsel, week,* are allied to the word.

434. **ut caderem** belongs, as its position shows, both to *si fata fuissent,* and to *meruisse,* "that I earned my fall by my deeds" (*manu*).

438. **hic,** *i.e.* at the royal palace. The conflict at this quarter was so thick that one could not believe that any combatants were left to fight elsewhere.

441. **testudo,** *i.e.* the συνασπισμός. Cf. Tennyson, *Dream of Fair Women*—

"Heroes tall,
Dislodging pinnacle and parapet
Upon the tortoise creeping to the wall."

443. **clipeosque ad tela.** They turn their shields in self-defence to repel the missiles.

444. **fastigia,** "battlements."

446. "When they see their last hour is come."

451. "Our spirits were braced anew."

452. "To bring relief and succour."

453. "A secret door and a passage connecting the chambers of the palace one with another."

454. **relicti**, *i.e.* "overlooked by the assailants."

457. **avo**, *i.e.* ad avum. Cf. Plato, *Apol.* 24, D.—*ἐμὲ εἰσάγεις τουτοῖσι καὶ κατηγορεῖς.*

trahebat, *vid.* l. 221. "Led little A. by the hand."

460. **in præcipiti**, "on the brink."

463. "We fell to with iron bars where the joints of the top story (with the roof) were weak."

469. **vestib.**, the open space before the door of a Roman house; a flight of steps led up to it.

471. "Battened on poisonous herbage." It was thought that the snake drew its venom from the food on which it fed. The simile is founded very closely on one in *Il.* xxii. 93, in which Hector is compared to an angry snake.

477. **Scyria pubes.** Pyrrhus had brought an army from Scyros, one of the Cyclades, where his grandfather Lycomedes dwelt. See *Il.* xix. 325.

480. **limina**, *i.e.* the lintel above and the sill below.

postis, *i.e.* the pivots (*scapi cardinales*) which work in the sockets.

Trabe and **robora** refer to the main planks forming the door itself. Transl. "He batters at the top and bottom of the doorway and wrenches the brazen pivots from their sockets, then, having hewn through the beams, he hacked a round hole in the stout planks."

It must be borne in mind, in this difficult passage, that the *cardines* were not like our hinges fastened on the side of the door to the door-post; they were pivots working in sockets, one above in the lintel, the other below in the sill. See Rich.'s *Dict.*, s. v. Cardo. Postis. Limen.

cardi. √krad, "to swing," connected with *κραδ-αίνω*, *κράδ-η*, and perhaps *κόρδ-αξ*.

481. Conington notices the emphasis laid by their position on *æratos* and *robora*. Even bronze and oak were powerless to stop the blows.

487. **cavæ sedes**, *i.e.* the *cavædium* or *atrium*.

488. **ululare** is especially applied to a woman's shriek, as *vagitus* to that of an infant.

490. The kisses were a token of sorrowful leave-taking. Cf. Ov. *Metaph.* xiii. 412—

> "Dardanidas matres patriorum signa deorum
> Dum licet amplexas."

492. labat ariete. Cf. l. 626—*Crebrisque bipennibus instant.* Perhaps we may transl. "Totters before the batter of the ram." The door still resists his efforts in consequence of a bar (*claustra*) across the inner side of the door. When he breaks this the whole door, posts and all, falls forward.

493. emoti, "wrenched."

496. non sic, "with far less violence."

499. vidi ipse, imitated from a famous fragment in the *Andromache* of Ennius—

> "O pater, o patria, o Priami domus
> Sæptum altisono cardine templum
> Vidi ego te adstante ope barbarica
> Tectis cœlatis lacuatis
> Auro, ebore instructum regifice."

We agree with Wagner in thinking that the words are far more happy in the mouth of Andromache than in that of a combatant like Æneas.

504. postes, loosely in apposition with *thalami.*

spoliis. The Romans were accustomed to hang up the spoils taken in war in their temples and dwelling-houses.

512. The description is modelled on that of a Roman house, *medio axe, i.e.* where the *impluvium* stood in the centre of the *atrium.* See Rich. s. v. Atrium.

513. ara, properly speaking of Ζεὺς Ἑρκεῖος, which stood in the ἕρκος, or courtyard; but Vergil, having a Roman house in his mind, represents it as standing like an altar of the Penates beneath the *compluvium.*

laurus, so we find, vii. 59—

> "Laurus erat tecti medio in penetralibus altis,"

in the description of Latinus' palace. Here again is a reference to a Roman custom of planting trees round the four walls of the *atrium.* Horace alludes to it, *Od.* iii. 10, 5—*Nemus inter pulcra satum tecta. Ep.* i. 10, 22—*Nempe inter varias nutritur silva columnas.*

516. præcip., "wind-whirled. Cf. Tennyson, *In Mem.* xv.—

> "The rooks are blown about the skies."

519. mens tam dira, "what fatal impulse."

522. There is an elipse of *egeret,* the apodosis to *si ad foret.*

523. tandem, "while yet there is time."—Conington.

529. vulnus is used for the *blow* which deals the wound. "In act to deal a deadly wound."

539. **fecisti** with the accus. and infinitive is not a construction found in prose writers.

541. **in hoste** = ἐπὶ ἐχθρῷ, "in the case of." Cf. *Ecl.* 8, 83—
"Daphnis me malus urit, ego hanc *in Daphnide* laurum."

542. **erubuit**, "had a shamefast reverence for," ᾐδέσθη.

543. After Hector's death Priam went to the tent of Achilles to beg the corpse of Hector. Achilles granted his request and let him return in safety.

545. **rauco.** √ru, "to roar." Cf. *ru-mor*, *ὀρύ-μαγδος*, *ὠρύ-ω*.

repulsum, sc. *est*.

546. **umbo.**, connected with *umb-ilicus*, *ὀμφ-αλή*.

548. **tristia.** Gossrau compares the use of the German "traurig." Perhaps "unknightly" is the nearest English equivalent.

555. **tulit** = *abstulit*.

556. **populis terrisque.** Ablative of cause dependent on *superbum*.

557. **Jacet ingens.** Servius speaks of a legend that Priam's corpse was exposed on the promontory of Sigeum.

564. **copia**, "what force of men"; for the more usual copiæ, cf. xi. 834—

"Incurrunt densi simul omnis copia Teucrum."

565. "All foredone had left me alone, and either flung themselves headlong to the earth, or had sunk in despair into the flames."

567-588. This passage was rejected by Varius and Tucca, the editors appointed by Augustus, as being inconsistent with *Æn.* vi. 570, *seq.*, where Helen is spoken of as betraying Deiphobus to the Greeks. The inconsistency is more apparent than real, and the style of the verses preclude a doubt of their authenticity.

567. **super unus eram.** Tmesis.

adeo, "now at last." The word serves to intensify the word with which it is joined. Thus, iv. 533—*Sic adeo insistit*, "so firmly does she persist"; xii. 646—*Usque adeone mori miserum est?* "Is it such a very painful thing to die?" *Ecl.* iv. 11—*Teque adeo decus hoc ævi te consule inibit*, "When you, yes, when you are consul."

570. The temple of Vesta was in the citadel by which Æneas passes on his way from the palace to his home.

574. **invisa**, "unseen," or "hateful.

576. **sceleratas**, "to exact vengeance for guilt," = *pœnas sceleris.*

578. **regina**, "in queenly state," *i.e.* not as a captive, like the other women of Troy.

579. **coniugium** = *coniugem*, abstract for concrete. Cf. iii. 471—*Remigium supplet* = *remiges.* Examples of this form of expression are familiar in Greek as well as in Latin, and do not require illustration.

581. **occiderit**, an indignant future. Cf. ix. 784—*Tantas strages inpune per urbem ediderit?*

585. **exstinxisse** = *Laudabor quod exstinxi.* Cf. Pers. i. 86—*Posuisse figuras laudatur.*

nefas, "an abomination."

587. **flammæ—cineres.** This collocation, as Conington observes, is not happy.

591. **confessa deam**, sc. *se esse.* Cf. Ov. *Met.* xii. 601—*Apollo fassus deum.*

qualis., "fair and majestic, as god and goddess see her."

595. **nostri cura.** Æneas, by his despair (l. 559), showed that he had lost faith in the power of his mother to help him.

599. **ni resisteret tulissent** would be the form of hypothesis which we should naturally expect, but metrical necessity required the form as it is.

601. So Clytæmnestra in the *Agam.*, 1440, bids the Chorus not to attribute every calamity to Helen, but rather to the family dæmon—

> "*μηδ' εἰς Ἑλένην κότον ἐκτρέψῃς,*
> *ὡς ἀνδρολέτειρ' ὡς μία πολλῶν ἀνδρῶν ψυχὰς*
> *Δαναῶν ὀλέσασ' ἀξύστατον ἄλγος ἔπραξεν.*"

tibi; prob. like Greek *τοι*, I tell thee.

facies and **Paris** are both nominatives to *evertit.*

606. **caligat**, √skal, "to be dark." Cf. *squal-or*, *κελ-αινός κηλί-ς.*

tu nequa. Venus was evidently afraid lest Æneas, terrified by the sudden vision of Neptune, Juno, and Pallas fighting openly against Troy, should abandon himself to despair.

610. The fact that Neptune was said to have been, with Apollo, the builder of the walls of Troy, adds pointed emphasis to this passage.

613. **prima**, as in l. 334, "at the entrance." The Scæan

Gate looked westwards: hence the name, for the Greek augur faced north, and had the west on his left. Professor Haug of Munich, however, connects it with Siko, the name of a Trojan hero or demigod, and he finds the same word appearing in Sigeum, Sichæus, and Scamander. See Schliemann's *Hom.* ch. ii. § 3. This point, as being nearest to the Greek camp and fleet, would be the centre of the conflict.

616. **limbo**, "the robe"; Nimbo is the more common reading, "a halo."

Gorgone. Pallas had the head of Medusa on her shield.

617. **Pater**, *i.e.* Juppiter.

622. **inimica, numina**, *i.e.* Juppiter, Juno, and Minerva.

627. Cf. 1. 492, *labat ariete crebro.*

628. **certatim**, "one fiercer than another."

630. This simile is peculiarly vigorous and vivid. The quivering of the leafy top, the creak, groan, and final crash of the falling tree, are admirably drawn.

633. **expedior**, "I find my way clear." Cf. Hor. *Od.* iv. 4, 76—*Curæ sagaces expediunt per acuta belli.*

634. **perventum** (est). The auxiliary verb is not omitted as a rule by Vergil, *in relative clauses,* except in those introduced by *ubi.*

636. **primum**, not his riches nor his property, but his father was his first care.

638. **integer ævi.** Cf. Hor. *Od.* i. 22, 1.—*Integer vitæ scelerisque purus.* This genitive of *respect,* as it is usually termed, may have arisen from a combination of the *locative* sense, the *objective* genitive, and the *Greek use* of the genitive. Cf. anxius animi, animi fallit, etc. Or it may be an *instrumental* genitive, and we may transl. "Untainted of age." Perhaps, however, it is safer to rank it merely as a genitive of *connection,* this idea being really the fundamental notion of the genitive case. See Roby, § 1321.

639. **suo—robore**, "their native vigour."

642. **una**, *i.e.* when Heracles destroyed the city in revenge for the perjury of Laomedon, who refused to give him, as he had promised, the steeds of Tros in return for saving Hesione from the sea-monster.

644. **positum**, Greek κείμενος, "laid out for burial."

adfati, in allusion to the "*conclamatio*" before the funeral.

645. **manu**, "by my own hand." Gossrau is right, we feel,

in his explanation of this passage. The foe will have compassion for an old man who died by his own hand, and will go away content with the spoils without dishonouring his corpse.

646. **jactura.** The ancients believed that the soul could not rest in peace till the body had been sprinkled with earth. See *Æn.* vi. 325 ; Hor. *Od.* i. 28. Anchises is so weary and heart-sick that he is reckless of this.

648. **demoror,** "I keep my last years waiting." Cf. *Æn.* iii. 481—*Surgentes demoror austros.* Hor. *Od.* iii. 27, 50—*Impudens orcum moror.* On the other hand, *annos* may be taken as an accusative of *duration*—"I linger on through the years."

649. **ventis.** This alludes, perhaps, to the theory of Epicurus that lightning was a fiery wind.

Juppiter had inflicted this punishment on Anchises for his illicit intercourse with Venus.

650. **perstabat memorans,** a Græcism, διετέλει λέγων.

651. **effusi,** "Poured forth our souls in tearful entreaty."

652. **ne,** dependent on the request implied in *effusi lacrimis.*

653. **fatoque incumbere,** "to add his weight to the crushing force of doom."

654. **hæret.** The use of this verb here almost amounts to a play upon the word. Instances of this are common in all languages; but in English it is generally comic, as, indeed, it would be here if translated literally, "sticks to his purpose and seat."

658. **excidit.** Servius points out that Æneas used this, and not a stronger word, in order to soften the rebuke to his father.

661. **isti,** "which you covet so."—Conington.

janua, á Lucretian expression.

663. **pătris, pātrem.** Cf. Lucr. iv. 1259—*Liquidis et liquida crassis.* Theocritus, vi. 19—τὰ μὴ καλὰ καλὰ πέφανται. Hom. *Il.* v. 31—Ἆρες Ἄρες βροτολοιγέ.

obtruncat, *i.e.* "is wont to butcher." Cf. *Æn.* vii. 363—*At non sic Phrygius penetrat Lacedæmona pastor.*

664. The commentators do not throw much light on this difficult passage. Conington's note is misty. *Quod me eripis* is the subject of the sentence. *Hoc* is either the predicate, in in which case it = *propter hoc,* and *ut* depends upon it. Transl. "Was your rescue of me for this, namely in order that," etc., or (and this we think more likely) *hoc* is to be taken with *Quod me eripis.* Transl. "Was this your rescue of me in order that," etc.

erat, *was* it, *i.e.* at the time when the promise was made.

667. **cernam.** In any case the ordinary sequence would have been *cernerem.* But it is easy to see how *cernam* was used. It is attracted into the present subjunctive by the preceding *eripis,* which also would naturally be eripuisti, but, as it is, means "you have rescued and are still rescuing me." Æneas is thinking more of the immediate prospect than of the intention of Venus in the past. It may be compared to the use of the subjunctive in Greek after historic tenses when vividness is desired.

669. **revisam,** concessive *petitio obliqua.*

670. **numquam hodie.** Cf. *Ecl.* iii. 49—*Numquam hodie effugies.* This usage is common in comic writers. *Numquam* is merely an emphatic *non.*

omnes is a thrust at the fatalism and despair of his father.

672. **insertabam.** Possibly the imperfect is meant to convey the reluctance which Æneas felt to leave his home and plunge into the fight.

674. Read *Il.* vi. 339, *seq.* Creusa and Iulus recall Andromache and Astyanax.

678. **quondam,** a bitter taunt.

681. **manus inter ora,** "caressed by the embrace and kisses."

683. This prodigy may be illustrated by the similar one related by Livy concerning Servius Tullius—*Puero dormienti cui Servio Tullio nomen fuit caput arsisse ferunt multorum in conspectu*—Livy, i. 39. It was thought to portend royal power, and Vergil doubtless intended an allusion to the Julian House.

apex. This use of the word = "head," is found in Ovid. That it means "a cap" or "tuft of hair" we do not believe. The portent reminds us of two Biblical phenomena, the tongue of fire in the Pentecostal Apparition and the innocuous flame of the Burning Bush.

686. The picture of water being thus used to extinguish the flame is surely infelicitous: it mars the dignity of the portent.

687. Venus had taught Anchises the use of divination.

690. **hoc tantum.** The punctuation varies according to the taste of editors—(i.) *Aspice nos hoc tantum* (cognate accus.), as in the text; (ii.) *Aspice nos: hoc tantum;* (iii.) *Aspice nos: hoc tantum et si pietate,* etc.

692. **que.** Cf. the use of *καί*, *e.g.* *οὐκ ἔφθασεν τοῦτο ποιῶν καί*, etc.

693. **lævom**, an adverbial accus. The Romans, unlike the Greeks, in taking auguries faced toward the south. Omens appearing from the east, on the left hand, were regarded as favourable.

696. **Idæa—silva.** Perhaps to indicate that M. Ida was the point for which they should aim.

699. **vero**, adverb, not substantive.

703. The portent showed that the gods had taken Troy into their charge, and did not design the entire destruction of the race.

707. **inponere.** The middle voice is not often used, as here, in the imperative mood. Cf. iii. 405—*Purpureo velare comas adopertus amictu.*

711. **sit**, passive subjunctive. Cf. *Æn.* i. 40—*Illa se jactet in aula Æolus.*

longe. It would have been unwise for them all to have attempted their escape in a body. Perhaps too there is something in the observation of Servius that Vergil is leading up to the loss of Creusa, otherwise she would have gone with Iulus.

714. **desertæ.** It was the custom to build temples to Ceres outside the walls of the city in a solitary quarter.

Cereris, for the temple. Cf. l. 312.

716. **sedem**, trysting-place.

719. On the same score David is refused permission to build a temple, 1 Chron. xxii. 8.

vivo. Running water was held indispensable for purification.

721. **latos**, predicate. Cf. Tennyson. The Passing of Arthur—

"Make broad thy shoulders to receive my weight."

722. **insternor**, medial sense. Cf. l. 273.

veste . . . pelle, a hendiadys.

fulvus. Cf. ful-men. There was a *g* in the root as we see by *fulg-eo.* *φλεγ-ω*, *φλόξ*.

723. **succed.**, "I shoulder the burden."

724. A pictorial line. "Trips after his sire with steps that cannot keep stride."

726. **dudum**, "an hour ago."

732. The rhythm suddenly becomes dactylic to indicate the terrible agitation of the moment.

735. **male amicum,** "befriending me in evil wise," *i.e.* kind in aiding my escape: unkind in allowing the loss of Creusa. Gossrau has a useful note on the passage, in which he works out the use of *male* in this and similar senses. He quotes among other instances, l. 23, *supra—Statio male fida carinis.* Hor. *Od.* i. 17, 35—*Male dispar.* Hor. *Sat.* i. 9, 65—*Male salsus.*

737. **regione viarum,** "from the straight road." This use of *regio,* = *recta linea,* is frequent in Lucretius, *e.g.* ii. 249; vi. 344.

739. Kennedy regards *creavit* and *resedit* as syncopated forms of *creaverit, resederit,* and takes *erepta* = *erepta fuerit. Creusa substitit* is then the principal sentence. Transl. "Cr. stopped short, whether she was snatched from my luckless eyes by fate, or either strayed, or sat down, I cannot say." *Seu* expresses the minor alternative; fato*ne* . . . erravit*ne* the main alternative. This explanation has much to recommend it; still we are inclined to agree with Gossrau's punctuation, as being simpler. He places a note of interrogation after resedit. This effectually solves the indicative mood of the two words.

742. **antiquæ.** The epithet is parallel to *desertæ,* l. 713.

745. Vergil probably did not use *deumque,* as some MSS. give, in order to avoid the *ὁμοιοτέλευτον.*

749. It is not clear how or when Æneas armed himself again.

750. **stat,** sc. *sententia,* "It is my determination." Cf. *Æn.* xii. 678—*Stat conferre manum Æneæ.*

756. **si forte.** The repetition expresses the last ray of hope —"Ein letzter Hoffnungstrahl."—Kappes. *Si* = "to see if," like the Greek *εἰ.*

761. **Jun. asylo,** "In the sanctuary of Juno." Vergil was perhaps thinking of the temple of Juno in the Capitol at Rome.

762. **Phœnix.** *Il.* ix. 432—*γέρων ἱππηλάτα Φοῖνιξ.* He had been like a foster-father to Achilles from his boyhood, and was chosen, together with Ajax and Ulysses, to go to him on an embassy of pacification.

763. **gaza.** The MSS. vary between *gaza* and *gazza.*

765. **auro solidi** = *solido auro;* ablative of material.

766. It is worth while comparing this description with that given by Æschylus, *Agam.* 326, *et seq.*—"The captives formed a prominent feature in the representations, pictorial or narrative, of the sack of Troy. They figured in a painting of Polygnotus

described by Pausanias, and they give the name to the Troades of Euripides."—Conington.

771. This appearance of Creusa is essential to explain the marriage of Æneas with Lavinia subsequently. The story of Creusa is differently told. In the picture of Polygnotus just referred to Creusa is placed among the captives.

773. **nota major.** This was the common belief about the dead. So Romulus is spoken of by Ovid, *Fasti,* ii. 503—*Pulcher et humano maior*, when he appeared after death.

774. **stetĕrunt**; so we find *tulĕrunt, pallŭerunt, excidĕrunt.*

775. **adfari . . . demere**; historic infinitives.

778. The text as Servius found it was, *Nec te comitem hinc asportare.* He transposed *hinc* and *comitem.* But the passage has now been altered to the form adopted in the text.

779. **fas,** as well as *regnator*, is nominative to *sinit.*

781. This prophecy is an inconsistency on Vergil's part, for in book iii. Æneas is ignorant of his ultimate destination. See *supra*, l. 16.

Lydius, *i.e.* Etruscan. The Etruscans were supposed to have emigrated from Lydia to Italy.

782. **agmine.** Perhaps suggested by a line of Ennius :—

"Quod per amænam urbem leni fluit agmine flumen."

opima. The initial o = ob. Cf. *obscœnus ;* pi- connected with *pinguis, πίων*, etc.

785. **non ego.** The natural fear of a Trojan dame, and one that Hector felt for Andromache. *Il.* vi. 454—

"ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
Δακρυόεσσαν ἄγηται."

788. **Genetrix,** *i.e.* Cybele, who was a Phrygian goddess, and hence was specially worshipped at Troy.

detinet, as a follower in her train.

799. **parati**; some such word as *sequi* must be supplied.

800. **velim** = οἷπερ ἂν βούλωμαι.

deducere. This word has a special force, as being the one regularly used of a colonising expedition.

801. **Lucifer.** The star of Venus, and therefore indirectly of Æneas.

802. **ducebat,** as a king with his retinue.

804. **montes,** *i.e.* Ida.

BOOK III.

1. **res Asiæ**, "the realm of Asia." Cf. *res publica.*

2. **inmeritam.** Paris was the offender; the *gens* as a whole was innocent. Cf. *Quicquid delirant reges plectuntur Achivi.*—Hor. *Ep.* i. 2, 14.

3. **Neptunia.** Cf. ii. 610, note.

humo, "from the ground."

4. **diversa**, *i.e.* "remote."

desertas terras, "solitary lands."

6. **Antandros.** The town was not yet built; but Vergil often falls into anachronism.

8. **prima æstas**, "the first signs of summer." So. ii. l. 97—*Prima mali labes.* It was traditional that Troy was taken at this season of the year.

æstas, √aidh. Cf. *æst-us*, *æd-es*; *αἰθ-ήρ*, Ἀιθ-ίοψ.

12. **et magnis Dis.** The *et* is probably explanatory, for we know of no other gods except the Penates which Æneas was believed to have taken with him, and they were called *θεοὶ μέγαλοι*, *θεοὶ δυνατοί.* See ii. 293.

13. **Mavortia.** Ares or Mars was believed from the earliest times to have been the patron-god of Thrace. See Grote's *Greece*, cp. xxvi.

14. **regnata**, with dative of the agent. Cf. Hor. *Od.* ii. 6, 11. *Regnata Laconi rura Phalantho.*

Lycurgus, a king of the Edonians, who was bold enough (*acri*) to try to suppress the cult of Dionysus.

15. **socii**, "their Penates were at friendship with ours."

16. **litore curvo**, *i.e.* at the mouth of the Hebrus, where there was a city, Ænus; or perhaps on Pallene, where was another city Ænia or Æneadæ. Both were said to have been founded by Æneas.

19. **Dionææ.** Venus was daughter of Dione. Διώνη is derived either from Διὸς, *i.e.* wife of Ζεὺς, or from the same root as δι-ερὸς, "moist."

20. **auspicibus**, proleptic.

nitentem, "with glossy white coat." Cf. the use of the Greek ἀργᾶς. Pind. *Ol.* xiii. 99, *ταῦρον ἀργᾶντα.*

23. **hastilibus.** The myrtle-tree was sacred to Venus. It

was specially used for making javelins. Cf. *Geo.* ii. 447—*At myrtus validis hastilibus.*

25. **Aras.** Sometimes one, sometimes two, altars were built for sacrifice.

26. Spenser in the *Faery Qu.* I. ii. 30, borrows this story, Fidessa's chaplet is woven from the sprays of a tree which had grown from Fradubio's body.

30. **gelidus**, predicate.

34. **Nymphas.** The Dryads were believed to be born, to live, and to die, with the trees which they haunted. Strictly speaking *Nympha* is improperly used of a forest spirit, for *Nympha* is only another form of *lympha*, and is rightly applied to water spirits, such as Naiads and Nereids. See Cox's *Myth. of the Ar. Nations*, Bk. II. cp. vi.

35. **Gradivus**, "the marcher," from *gradior.*

Geticis. The Getæ were not identical with the Thracians, but lived near enough to be poetically confounded with them. They inhabited the district now called Roumania and Bessarabia.

38. **obluctor** = ἀντερείδειν.

42. **parce**, gov. infinitive. Cf. the similar use of *absiste, mitte, fuge.*

non qualifies both the propositions coupled by *aut.*

46. **jaculis**, a dative equivalent to *in jacula*, "Has sprung up into a growth of javelins." Servius tells us that *increvit* = *inviruit*, and that Vergil was possibly thinking of a legend according to which the spear of Romulus, when thrown on the Aventine, took root and budded.

49. This story forms the plot of the Hecuba of Euripides.

50. **furtim.** So ὑπεξέπεμψε Τρωικῆς χθονός, Eur. *Hec.* 6.

51. **regi**, *i.e.* Polymnestor, who had married Priam's daughter.

52. **cingi—obsidione.** Vergil, by an anachronism, adopts the Roman method of siege. Troy was never *invested* by the Greeks.

56. **potĭtur**; in Ovid we find *potītur.*

57. **sacra fames.** Cf. Hor. *Ep.* i. 18, 23—*Argenti sitis importuna famesque.*

sacra, *i.e.* devoted to the nether powers, hence "accursed." So Hor. *Sat.* ii. 3, 181—*Is intestabilis et sacer esto.*

We can easily conceive how keenly this ejaculation of Æneas would come home to the feelings and experience of the listening

Dido, who would see in Polymnestor another Pygmalion. "Cette exclamation," says Benoist, "ne peut, en rappelant à Didon ses malheurs, qu'établir une sympathie entre elle et les Troyens."

58. Ladewig professes to see in **proceres** a forecast of the Roman senate.

primumque parentem. We have already seen (ii. 687) that Anchises possessed a faculty for interpreting omens.

61. **pollutum,** *i.e.* by Polymnestor.

dare classibus. This has been taken as an inversion for *dare classes austris,* and iv. 683, *date volnera lymphis,* has been quoted in illustration of it. But this explanation implies a mistranslation of the latter, and is unnecessary in the former.

62. **instauramus.** √sta, to stand, *sta-men, sta-tuo*; *σταυ-ρός, ἵ-στη-μι.* "We renew."

63. **tumulo,** dative of the aim in view. Vergil, as often, uses the customs of his own day in describing those of the past. Cf. ii. 513. Here we have a rough sketch of a Roman funeral.

64. **caeruleis** = *κυάνεος.*

66. In sacrifices to the dead, milk, honey, blood, and unmixed wine were poured on the tomb.

68. **condimus.** Souls of unburied bodies were supposed to wander restlessly about.

ciemus. See ii. 644—*Adfati discedite. Vale* was uttered three times at the end of the funeral ceremony.

69. **placata.** "Hush the waves to sleep." Cf. Soph. *Ajax,* 674—

δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε στένοντα πόντον.

Ecl. ii. 26—*Cum placidum ventis staret mare. Georg.* iv. 484—*Vento rota constitit orbis. Æn.* v. 763. Hor. *Od.* i. 3, 16.

70. **crepitans,** to be taken adverbially with *vocat.* Cf. *Geor.* i. 449—*Crepitans salit horrida grando.*

71. **deducunt.** *καθέλκουσι.*

73. **Delos.** The smallest of the Cyclades. Some natural peculiarity, volcanic or otherwise, of this island gave rise to a legend that in very early times it was a floating island. Leto gave birth to Apollo and Artemis upon it. The history of the island, owing to its sanctity, art, and commerce, is closely bound up with the history of Greece.

74. **matri,** *i.e.* Doris, the wife of Nereus.

Neptuno. Nept. was supposed to haunt the Ægean. For *the scansion, cf. Dardanio Anchisae.* This spondaic rhythm, with

a hiatus, is Vergilian, and not Homeric. The spondaic lines of Homer generally end with a four-syllabled word, *e.g.* Ἀγχίσαο, and even if they do end with a trisyllable, there is no hiatus.

75. **Arquitenens,** *τοξόφορος.*

pius, *i.e.* in grateful remembrance of his birthplace.

76. **Myconos** is really not *celsa*, but *humilis.*

revinxit, "stablished it." More correctly, Gyaros might be said to lie between Rhenea and Myconos.

79. **urbem.** The city of Delos lay at the foot of M. Cynthius (hence Apollo's name, *Cynthius*), and possessed two temples, one to Apollo, another to Leto. The Delian games were celebrated every four years there. With such reverence was the shrine regarded, that the Persians, when they invaded Greece, instead of destroying it, even offered gifts there. Year by year the Athenians used to send a *θεωρία* or sacred embassy there, and pilgrimages were made thither from all parts of the civilised world. In the war between Rome and Mithridates it was ruined, and has never been restored.

80. According to some legends Anius was son of Apollo, and father of Lavinia. Hence, and also because Augustus was Pontifix Maximus, was Vergil's reason for introducing him. His appearance and description reminds one of Melchisedek.

84. **templa.** It seems probable, from some recent researches by a French archæologist, M. Lebègue, that the oracle stood not by the fort but on the hill. A vault has been discovered on the slope of Cynthius, which is composed of ten Cyclopean blocks of granite. It has all the appearance of an oracular shrine, *i.e.* it faces west, so that the worshipper may enter looking eastward; there are remains of a tripod, and a small statue or fetish of a young god, and it is built over a ravine. [See *Journal of Hellenic Studies*, vol. i., p. 7 ff.]

85. **propriam,** "an abiding home." Cf. Hor. *Sat.* ii. 2, 129 —*Nam propriæ telluris herum natura neque illum,* || *nec me nec quemquam statuit.*

So also *Sat.* ii. 6, 5; Verg. *Æn.* i. 73. Cf. the use of the Greek *ἴδιος*, *e.g.*—

"*οὔτοι τὰ χρήματ' ἴδια κέκτηνται βροτοί.*"—Eur. *Phœn.* 555.

Thymbrææ, so called from the town of Thymbra in the Troad, where he had a temple.

88. **sequimur.** See ii. 322, note, *infr.* l. 367. It approaches nearly to a future signification.

90. **tremere.** A wind was supposed to accompany the advent of the god, and is specially mentioned in accounts of

Delphi. Perhaps divination was made from the sound of leaves, as at Dodona. Cf. Sam. ii. 5, 24—"A going in the tops of the mulberry trees," when David fought against the Philistines.

91. **que.** This instance and xii. 363, *Chloreaque Sybarimque*, are the only two where *que* is lengthened in *arsis* (*i.e.* on the syllable which bears the ictus) before a *single* consonant. It generally precedes two initial consonants or a double consonant, such as x or z. It is an imitation of the Homeric lengthening of *τε*.

93. **summissi,** "on bended knee."

94. **Dardanidæ,** in pointed allusion to Dardanus, who, according to Italian legends, was originally Etruscan, but migrated to Phrygia.

96. Servius compares the story of Brutus kissing his mother earth.

97. So Hom. *Il.* xx. 307—

"Νῦν δὲ δὴ Αἰνείαο βίη Τρώεσσιν ἀνάξει
Καὶ παίδων παῖδές τοί κεν μετόπισθε γένωνται."

102. **volvens,** *i.e. animo.*

105. **mons.** It appears not unlikely that in very remote times M. Ida in Crete and M. Ida in the Troad were occupied by two peoples related to one another, and both professing the same religion. The cult, however, was more probably introduced into Crete from Asia Minor than *vice versa.* Ἴδη apparently signified a "wooded height."

cunabula. The Trojans and the Romans after them were very proud of this supposed origin from Juppiter.

106. **centum,** ἑκατόμπολις.

108. **Rhœt.,** from Rhœteum, a promontory in the Troad.

111. **hinc,** *i.e.* from Crete.

Cybele. The Megalesia, or Roman worship of Cybele, was introduced in 236 B.C. from Pessinus in Phrygia.

Corybantiaque æra. Cf. Hor. *Od.* i. 16, 8—*Acuta sic geminant Corybantes æra.*

112. **sacris.** The mysteries of Cybele.

113. **leones.** Cybele was supposed to ride in a chariot drawn by ten lions.

115. **Cnosia,** from the town Cnosus, the city of Minos.

118. **mactavit.** √mac, "to kill" *mac-ellum.* *μάχ-ομαι, μάχ-αιρα.*

121. **pulsum.** Idomeneus vowed, like Jephthah, to sacrifice the first thing he met on his return to Crete from Troy. This was his son, and after the fulfilment of the vow he was ejected by his subjects.

124. **Ortygia.** The old name of Delos, from ὄρτυξ. Quails were found there.

125. **bacchatam.** Cf. *Georg.* ii. 487—*Virginibus bacchata Lacænis Taygeta.*

jugis. Ablative of place where.

Donusa, an islet near Naxos. It produced green marble, hence perhaps *viridis,* though this may allude to its luxuriant vegetation.

127. Perhaps, as Benoist observes, Vergil means to give here a general description of the Archipelago.

130. **prosequitur,** "escorts." Greek, προπέμπειν.

131. **Curetum.** The Curetes, Telchines, Cabiri, Corybantes, were names for the attendants of Rhea or Cybele, the mother of the gods. They seem to represent the powers that nourish the earth. Strabo says that those of the Telchines (θέλγω) who went with Rhea from Asia Minor to Crete were called Curetes (κοῦρος), *i.e.* the guardians of the infant Zeus.

136. **conubiis.** The quantity of this word is doubtful. The *u* is short, or the first and second *i* coalesce by synizesis.

139. **lues,** prob. = *lugves.* Cf. fruor = frugvor. √lug, "to suffer." *Luc-tus, lug-ubris*—λοι-μός, λοιγ-ός, λυγ-ρός.

141. **steriles,** proleptic, see l. 237.

143. **remenso,** passive, see ii. 422, note.

148. **Phrygiique.** The *que* is epexegetical.

151. **manifesti,** "palpable." Greek, ἐναργεῖς.

152. **insertas,** *i.e.* let into the wall. Transl. "Through the opening of the lattice." Cf. the use of the adverb *insertim.*

165. **Œnotri,** either from οἶνος, "the wine-bearing country," or Œnotrus, a Sabine king.

167. **Dardanus** and **Iasius** were both sons of Electra. The former ruled the Troad, the latter Samothrace.

170. **Corythum,** *i.e.* Cortona in Etruria, the original home of Dardanus.

171. **Dictæa,** *i.e.* from Dicte, a mountain in the east of Crete, where Zeus was believed to have been born.

173. **illud.** More often than not a pronoun used as illud is

here would be in agreement with the substantive, *e.g.* Hor. *Ep.* I. i. 61—

"Hic murus aheneus esto
Nil conscire sibi."

Still the form of expression in the text is occasionally found, as Ov. *Her.* ii. 58—

"Debuit *hoc* meriti summa fuisse mei."

sopor. Cf. Hom.—*οὐκ ἐφάμην ὄναρ εἶναι, ἀλλ' ὕπαρ.*

174. **velatas.** Cf. *Æn.* ii. 168—*Ausi divæ contingere vittas.*

175. **mano,** probably for *madno;* √mad, "to be wet." *Mad-eo, μαδ-αρός.*

176. **supinas.** So Hor. *Od.* iii. 23, 1—*Cœlo supinas si tuleris manus.* In calling on the celestial gods the ancients used to raise their arms and turn their palms upwards. Those who know the statue of the Praying Boy at Berlin will appreciate the posture. It probably arose from the primitive practice of offering gifts to conciliate an enemy or superior, or perhaps of extending the hands as though they were bound in token of submission. See the amusing chapter on Obeisance in H. Spencer's *Ceremonial Government.*

180. **ambiguam,** *i.e. Cretan* by Teucer, *Italian* by Dardanus and Corythus.

183. Note the assonance and alliteration.

184. **debita,** sc. *fatis.* Cf. *Æn.* vii. 120—*Fatis mihi debita tellus.*

Cassandra must be supplied, as subject to *portendere.*

repeto, *i.e. memoria.*

187. **crederet,** imperfect, as referring to the time when Cassandra prophesied.

190. **paucisque relictis.** This is to account for the origin of the town of Pergamum in Crete.

193. **cælum undique.** Cf. Hor. *Od.* iii. 27, 31—*Nihil astra præter vidit et undas.*

194. Hom. *Od.* xii. 404—

"Δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων
Νηὸς ὕπερ."

195. **inhorruit.** A most expressive picture of a gust which roughens and darkens the surface of the water as it comes. "The wave shivered and gloomed."

203. **Tres adeo,** "Three livelong days." For this use of

adeo with numbers cf. *Æn.* vii. 629—*Quinque adeo urbes;* Plaut. *Stich.* i. 3, 59—*Quot adeo cœnæ.*

206. **volvere fumum**, a sign that there were inhabitants. Hom. *Od.* x. 99—

"καπνὸν δ' οἷον ὁρῶμεν ἀπὸ χθονὸς ἀΐσσοντα."

207. **vela cadunt.** Under the coast the wind drops. Or it may mean that they furled the sails and rowed ashore.

208. **Adnixi.** "With sturdy stroke curdle the foam."

209. **Strophades**, now called Strivali.

211. **insulæ**, shortened in thesis, *i.e.* in the syllable which does not bear the ictus. Cf. iv. 461—Rhodopeiæ arces.

Celæno. The other two were named Aello and Ocypete.

212. **Harpyiæ.** They were personifications of storms. Zeus sent them to torment Phineus, king of Arcadia, for sacrilege. They were driven thence by the Argonauts, and settled on the Strophades.

213. **metu**, *i.e.* of the Argonauts.

217. **Uncæ**; √ank, "to bend." *Ung-ulus, ang-ulus; ἀγκ-ών, ὄγκ-ος.*

221. **nullo custode**; as the property of the gods they were left untended. So the cattle of Apollo in Sicily were found ranging free by Ulysses.

223. **in partem prædamque** (hendiadys) = *in partem prædæ.*

224. **dapes**, strictly used, of divine, *epulæ*, of human, banquets.

231. **reponimus**, *i.e.* we lay the fire for a second sacrifice, the first (l. 222) having been destroyed by the Harpies. Cf. *Geor.* iii. 527; iv. 378; *Æn.* viii. 175, where instances of the Vergilian use of *repono* in the sense of "serving a second course or supply" of anything may be found.

235. **edico** is here by zeugma followed by two constructions—first, by that of a verb of command; second, by that of a verb of declaring.

237. **latentia**, proleptic.

241. **fœdare**, explanatory of *nova prœlia.*

248. **Laomedontiadæ**, a term of reproach, in reference to the perjury of Laomedon towards Poseidon and Heracles. Cf. *Æn.* iv. 542—*Laomedonteæ sentis periuria gentis.*

250. **figite**, "print on your hearts."

256. **nostræ cædis**, genitive of cause. Cf. ii. 413—*Ereptæ virginis ira.*

257. **subigat**, subjunctive because a purpose is implied. Cf. the use of *dum* and *donec* with subjunctive in a similar sense.

262. **sint**, because it is a subordinate clause in *petitio obliqua*.

267. **excussos**, "uncoiled." While a ship is at anchor the hawsers are left in coil.

271. **Dulichium** was one of the Echinades at the mouth of the Achelous in Acarnania.

Same, Cephallenia.

Neritos, a mountain in Ithaca.

274. **Leucate**, a promontory in Leucadia.

275. **formidatus**, in consequence of the reefs in the neighbourhood.

Apollo, *i.e.* a temple to Apollo.

279. **lustramur.** It was now five years, a *lustrum*, since they had left Troy.

votis, a condensed expression = "with votive offerings."

incendimus. Cf. *Æn.* viii. 285—*Incensa altaria.* Æsch. *Agam.* 91—βωμοὶ δώροισι φλέγονται.

280. **ludis.** Augustus had established quinquennial games at Actium in commemoration of his victory. Vergil, as a court poet, finds an ancient precedent for them.

281. **patrias**, sc. as at Troy.

palæstras; the plural indicates the variety of gymnastic exercises.

284. **circumvolvitur annum**; either an accusative of duration, or a cognate accus.; probably the latter. Cf. Hor. *Ep.* ii. 2, 125—*Nunc Satyrum nunc agrestem Cyclopa movetur.*

286. **Abantis.** Perhaps the same Abas who was said to be the inventor of the *clipeus*, and whose shield was preserved at Argos.

gestamen, "accoutrements."

287. **postibus.** The Romans used to hang their spoils as a dedicatory offering on their temple-doors.

291. **abscondimus**; apparently a nautical expression, the counterpart of *aperire*, as l. 275—*aperitur Apollo.* So in Greek —ἀποκρύπτειν γῆν. Cf. Thuc. v. 65—ἐκεῖνοι ἀπέκρυψαν, and Arnold's note on the passage.

292. **Epirus** = ἤπειρος.

portu, dative. Cf. *muroque subibant*, vii. 161.

293. **celsam** appears to be an inaccurate epithet in this case. Perhaps it is only used as an *epitheton constans.*

294. **incredib.** in sense agrees with *rerum.*

296. **coniugio** = *coniuge.*

297. **patrio,** "compatriot." Andromache, like Helenus, was by birth an Asiatic, and came from Cilicia.

299. **compellare—cognoscere** are not for the gerundial construction, but follow *incensum amore* = *cupio.*

300. Servius condemns the fault of ending a verse by a pres. participle. It is true that the present participle is not so characteristic of Latin as Greek, and when placed in a prominent position, as here, at the end of a line, is neither usual nor pleasing. Of course this applies with double force if the end of the line is also the end of the paragraph.

301. **sollemnis,** "anniversary banquet."

dapes, *i.e.* honey, wine, and milk.

303. **manis.** The gods were invited to partake of the sacrifice offered to departed spirits.

304. **inanem,** *i.e.* a cenotaph. The real tomb was at Troy.

310. The passage from this line to 348 appears, says Kennedy, to be one of those which Vergil would have revised had he lived.

312. **Hector ubi est?** *i.e.* if Æneas appears as a spirit in answer to my offering, why does not Hector appear too, to whom the sacrifice is offered?

314. **raris vocibus hisco,** "I stammer in broken syllables;" hisco, √ga, to gape; *hi-o; χά-σκω χά-os.*

318. **excipit,** "caught you when you fell" (*deiectam*).

319. The punctuation and reading vary here. Some editors, as in the text, put the note of interrogation at *revisit,* and read Andromache; in this case the object to *revisit* is *te,* understood from the preceding line. Another reading is *Andromachen,* the accus., with the note of interrogation after it. This is not so satisfactory.

321. **Priam. virgo,** *i.e.* Polyxena. After the taking of Troy she was sacrificed on the tomb of Achilles, who had loved her and wished to wed her.

323. **pertulit . . . tetigit,** not "because she did not," but simply "who did not," etc.

327. **enixæ.** Molossus was the name of the son whom Andromache bore to Neoptolemus.

330. **ereptæ.** Orestes was betrothed to Hermione before her marriage with Neoptolemus.

331. **scelerum,** *i.e.* the murder of his mother.

335. **Chaon** seems to have been a brother of Helenus, and to have been killed by him accidentally out hunting.

337. Madwig, whom our text follows, has placed *quæ tibi iam Troia* after *arcem,* instead of after *vescitur aura,* l. 340, thus producing perfect sense. If the other arrangement is preserved, this will be the only example in Vergil where the verse and sense are both left imperfect. Gossrau supplies *peperit florente Creusa.*

341. **tamen,** "lost though she be."

343. **avunculus.** Creusa was a sister of Hector.

344. **ciebat,** "broke out into."

348. Ribbeck places this line after 343, and reads *hæc multum lacrimans.*

Vergil, we may remark, puts no words in the mouth of Helenus. Andromache has told her story, and that is enough.

349. **simulata** = *assimilata.*

351. **amplector.** It was customary for one returning to his country to kiss the threshold of his house. Æneas treats the *simulata Pergama* as though it were in truth the *magna.* Benoist compares Val. *Fl.* i. 676—*Patriæque amplecti limina portæ.*

357. **tumido** bears an active sense.

carbasus, properly speaking a Spanish flag.

360. **Clarii,** of Claros, a town near Colophon in Ionia, where there was a famous temple to Apollo.

361. **præpetis.** Birds, in augural language, were either *oscines* or *præpetes.* The first gave omen by voice, the second by flight.

362. **prospera**; in sense this word goes with *ausum.*

363. **religio,** religious rites, *i.e.* by omen.

numine, *i.e.* by oracle.

367. **vito,** is not = *vitem,* but almost = *vitabo.* See 88, *supra.*

369. **de more.** No doubt Vergil, as Gossrau points out, by representing this and other such sacred rites as of great antiquity, sought, in accordance with the wish of Augustus, to rescue the Roman religion from the indifference into which it had fallen in his times.

370. **resolvit.** The sacrificial fillet was taken off when the will of heaven was to be pronounced,—perhaps in token that the priest was thus more free to receive inspiration.

374. **majoribus**, because given by Juppiter himself.

375. **fata.** Fate was conceived as superior to Juppiter, though he was charged with the fulfilment of its decrees. So we may compare the Greek *Αἶσα* or *Μοῖρα*, to whom Zeus and the Erinyes were subject.

380. Helenus neither knows, nor, if he knew, could tell the rest.

383. **longis terris**, "from our far country," *i.e.* Epirus. Ablative of separation. Or we may transl. "By the long coast-line," *i.e.* of Italy.

384. **Trinacria.** Cf. Ov. *Fast.* iv. 419—

> "Terra tribus scopulis vastum procurrit in æquor
> Trinacris a positu nomen adepta loci."

lentandus. So Catull. lxxxiv. 83—*Lentos incurvans gurgite remos.*

386. **lacus**, *i.e.* Lucrinus and Avernus.

insula Circæ. The land of Æa was the land of the sun. The legends are not unanimous about its position. The Argonauts went to seek it in the East: Ulysses discovers it in the West. In vii. 10 it is called *terra*, not *insula*, because in Vergil's time all the places called after Circe were on the mainland, *e.g. Circeii* and the *mons Circæus.* The myth of Circe probably arose from some lunar worship.

389. The fulfilment of this strange prophecy is narrated viii. 80, *seqq.*

397. **nostri**, *i.e.* the Adriatic.

398. **cuncta** is here used, as often, in the distributive sense, generally expressed by *omnia.*

399. **Narycii**, from Naryx, a city of Locris. They are generally known as Epizephyrii.

400. **Sallent.**, in Calabria, near Tarentum.

401. **Lyctius**, of Lyctus in Crete.

Melib., Melibœa in Thessaly was a possession of Philoctetes.

402. **subnixa**, "buttressed by its wall."

Petelia was a town of Bruttii, and held out bravely in a siege during the second Punic War.

405. **purpureo.** The ancients believed that purple was a preventive against enchantment.

velare. Perhaps this is meant by Vergil to convey a sanction and precedent for the Roman custom of sacrificing with covered head. The Greeks left the head bare.

411. **rarescent,** "shall thin out." — Kennedy. Distance blends and confuses objects: proximity separates and distinguishes them.

415. One of those lines of Vergil that have won a place in the world's memory.

416. **protinus** = *porro tenus, συνεχῶς.*

420. **Charybdis** and **Scylla** were personifications of the natural features of the place. Charybdis was a son of Neptune. Juppiter struck him with lightning and flung him into the sea for having eaten the oxen of Hercules.

421. **ter,** *i.e.* thrice a day.

422. **sorbeo,** connected with the Greek *ῥοφ-εώ.*

423. **sidera verberat.** Cf. *Merch. of Ven.*, Act II. Sc. 7—

> "The watery kingdom whose ambitious head
> Spits in the face of heaven."

So Schiller—

> "Zum Himmel spritzet der dampfende Gischt."

426. **prima,** "above the waist."

427. **pistrix,** a general term for a sea-monster. Pliny speaks of one as 200 cubits long with wolvish heads.

428. **caudas,** for the accus. See ii. 273, note. Kennedy transl. "With the tails of dolphins set in the belly of wolves."

429. **metas,** the metaphor is from a chariot-race.

Pachynum is the modern Passaro.

432. **cæruleis.** Cf. *Georg.* iv. 388 — *Cæruleus Proteus.* The sea-deities were, like their native element, blue.

435. **proque omnibus,** "and in place of all other advice."

437. **primum,** adverbial "firstly."

438. **cane.** This verb is specially used in a religious sense. Cf. Hor. *Ep.* ii. 1, 138—

> "*Carmine* Di superi placantur, *carmine* Manes."

libens, like *volens,* occurs constantly in votive inscriptions.

441. **Cymæam.** For Cyme see Mommsen's *Rome,* i. 136.

442. **divinos,** "hallowed" or "haunted." For the alternative forms, *avernus, averna,* cf. *Tartarus, Tartara.* The derivation of the word was supposed to be ἄορνος, because the pesti-

lent vapours were such as to poison any bird that flew over them.

443. **insanam**, "frenzied with inspiration." The ancients regarded madness as a condition in which man approached the Divine nature. See the argument in Plato's *Phædrus*, proving that ἔρως is a form of μανία, and therefore divine. *Phædrus*, § 108.

444. **mandat**, "commits."

448. Kennedy here conjectures *ventos* for *ventus*, the ordinary reading.

451. **jungere**, "to arrange."

452. **inconsulti**. Greek, ἄπρακτοι.

453. **nequa**, prohibitive use of *ne*.

tanti is followed and explained by *quin*, l. 456. "Such as to prevent you from," etc.

457. **volens**, "propitious."

459. **ferasque**. The *que* here is disjunctive and = *ve*.

460. **venerata** in a passive sense, as in Hor. *Sat.* ii. 2, 124—*Venerata Ceres*.

462. **vade age** = βάσκ' ἴθι.

ingentem, in a proleptic sense.

464. **gravia**. The last syllable is lengthened by the *ictus*.

secto elephanto. Hom. *Od.* xix. 564—πριστοῦ ἐλέφαντος. The ivory was probably for inlaying chairs and tables. These gifts are such as the Romans were accustomed to send to the rulers of friendly tribes.

465. **stipat**, connected with στέφ-ω (originally "to make thick,") and στῖφ-ος, etc.

466. **Dodonæos**, like those hung from the oaks at Dodona. These caldrons were struck, according to Strabo (Hermann, *Griech. Ant.* ii. 251), by knucklebones attached to a wand held by a statue. They seem to have been arranged so that if one was struck they all reverberated.

Dodona. The word seems connected with *tonitru*. It has been discovered by Mommsen and Schmidt that at Dodona there is more thunder than at any other spot in Europe. Hence there may have been a shrine here in very early times to appease what seemed to be the wrath of the gods.

469. **sua**, "the father gives a father's gifts."

470. **duces**; probably "pilots" for the voyage, not "grooms for the horses."

475. **Anchisa.** Others read *Anchise* in order to preserve the more regular quantity of the final syllable. *Anchisa* is the Doric form of the Greek noun.

481. **demoror.** See ii. 648, note.

483. **subtemine**, used generally for "thread."

484. **honore**, Palatinus. "Nor is she behindhand (*i.e.* behind Helenus) in courtesy."

honori, Mediceus and Sangallensis. "Nor does she fail to pay him due honour;" liter. "nor is she unequal to the honour due to him."

Or perhaps *Chlamys* may be regarded in the nominative. "Nor does the mantle fall short of the honour due."

489. **Astyanax**, after the capture of Troy, was flung over the city walls by the Greeks.

super = superstes. Gossrau, on the other hand, contends that *super* is strictly adverbial, and means "moreover."

494. **sua.** We might expect *vestra;* but, as Con. says, *sua* "generalises." Tr. "Live on as those who have fulfilled their fate"—"who have dree'd their weird" as the Scotch say.

495. **quies**, √ki. Allied to this word are *ci-vis*, *κεῖ-μαι*, and *home.*

496. **cedentia retro.** So *Æn.* vi. 61—*Italiæ* fugientis *prendimus oras.*

502. The apodosis begins at this line.

503. **Epiro Hesperia**, ablatives of place.

504. **idem casus**, *i.e.* conquest and exile.

505. Cf. ii. 194—*Nostros ea fata manere nepotes.*

Here Vergil anticipates history and alludes to the Roman colony sent to Buthrotum, and to the foundation of Nicopolis, whose inhabitants were styled *cognati* by Augustus in token of their common parentage with Rome.

508. **opaci**, "proleptic."

509. Cf. Hom. *Od.* ix. 169—Δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

510. **sortiti remos.** Either "having cast lots who should ply the oars on the morrow." Cf. Propert. iii. 20, 13—

"Remorumque pares ducite sorte vices;"

or, "who should remain on board in charge of the oars during the night."

511. **curamus.** This verb is frequently used in the sense of "refreshing." Horace applies it to *membra, cutem, pelliculam.*

sopor, √suap. So *som-nus* (*sop-nus*), *ὕπνος*, *sleep.*

516. **arcturum,** the Lesser Bear. For the etymology of this word see Max Müller's *Science of Language*, ii. 395. He shows that the word, which originally meant "the shining one," from √rik, became applied also to the bear on account of its shining glossy coat, and hence the same word being used for both produced confusion.

Hyadas, *ὕειν*, "to rain." This constellation of seven stars in the head of Taurus rises in the beginning of May, *i.e.* the rainy season. Hence the name.

gemini Triones. The Greater and Lesser Bear—the two sets of seven stars that lie round the North Pole.

518. **constare.** So we speak of "settled" weather.

519. **signum,** either by *torch* or *trumpet.*

523. **Italiam.** The shout "Italy! Italy!" reminds one of the "Θάλαττα Θάλαττα" of Xenophon's men.

527. **celsa in puppi,** where the tutelary gods were placed. Cf. Pers. *Sat.* 6, 29—

"Jacet ipse in littore, et una
Ingentes de puppe dei."

Hor. *Od.* i. 14, 10—

"Non tibi sunt integra lintea
Non di quos iterum pressa voces malo."

530. **portus,** *i.e.* the Portus Veneris, a harbour which lies at the heel of Italy, near the place called Castrum Minervæ. Idomeneus was supposed to have built it, and it was one of the ports from which the Romans started in sailing for Greece. Possibly Vergil may be describing the coast from personal observation.

531. **arce,** "on the hill-top."

534. "The jutting reefs are drenched with foam and briny spray."

535. **bracchia muro turriti** are all used in military language. The rocky entrance is represented as a citadel.

536. **refugit,** a remarkable instance of personifying an inanimate object.

537. **quattuor . . . . candore.** To drive four white horses to the Capitol was the privilege of every Roman who earned a triumph. Vergil probably had this in his mind.

541. **curru,** *i.e. currui,* the dative case.

542. **frena**, √dhar, "to hold." *Fre-tus, fir-mus, for-tis, θρόν-ος, θρῆ-σκος*, are also derivatives.

547. **Argivæ.** As patron-goddess of the Greeks it was wise to conciliate Juno. She was worshipped specially at Argos.

adolemus. It is a moot question whether *adoleo* derives its meaning "to honour" from the sense of *increasing* or "*burning a fragrant sacrifice.*" For other passages to illustrate the use of the word cf. *Ecl.* viii. 66 ; *Æn.* i. 704 ; vii. 51.

549. **obvertimus**, "we turn round," *i.e.* into such a position as to catch the wind.

cornua antennarum, "the yard-points."

Benoist thinks that the spondaic character of the line is meant to be descriptive of the effort in guiding the vessel.

550. **graiugenum**, a form which Pacervius employed.

suspecta, because Greek, and therefore treacherous, see ii. 49.

551. **Tarentum** was founded by Taras, son of Neptune, and colonised later by Phalantus, a Lacedæmonian, and Heraclid. Hence we find in this part of Italy many traces of the name and cult of Hercules.

552. **Lacinia**, *i.e.* the temple of Juno Lacinia, about six miles from Crotona. Livy, xxiv. 3, speaks of it—*Sex millia aberat ab urbe nobile templum ipsa urbe nobilius Laciniæ Junonis sanctum omnibus circa populis.* It is still called Capo di Nao from the ruins which survive.

553. **Caulon**, another form of Aulon (αὐλὼν), so called, Strabo says, διὰ τὸν προσκειμένον αὐλῶνα, vi. p. 261, B.

arces, now called Castro Vetere.

Scylaceum, now Squillace.

554. **e fluctu**, *i.e.* the line of the horizon hides the base, and the summit seems to rise straight from the ocean.

560. **eripite**, sub. *vos*.

561. **rudentem proram**, "groaning bows."

569. The Cyclopes of Homer lived near Drepanum, not Ætna.

oris, poetical dative for *oras*.

570. **ab accessu immotus**, "sheltered from the reach of storms," not "unmoved by."

571. **ipse**, *i.e.* in itself the harbour was a good one, had it not been for the proximity of the volcano.

ruinis. Taking this word in its usual sense we should inter-

pret it as referring to the "falling rocks and lava" after the eruption. Conington, however, translates it "eruption," and quotes for this sense of *ruo*, *Geor.* ii. 308—

"Ruit atram
Ad cælum picea crassus caligine nubem."

For other classical descriptions of Ætna see Pind. *Pyth.* i. 21; Lucret. vi. 686.

572. **prorumpit**, active signification. So *Georg.* iv. 368—

"Primum se erumpit Enipeus."

576. **eructans**, so ἐρεύγονται in Pindar, in the passage cited.

578. **Enceladus**, "the clamourer," from κέλαδος. The myth arose from a wish to account for the mysterious volcanic phenomena; but the poets are not unanimous in attributing them to the agency of Enceladus. Some mention Typhœus, others Briareus.

583. **monstra**, "portentous sounds."

587. **nimbus** = *nembus;* the m has been inserted. Allied to it are *neb-ula*, νεφ-έλη, and perhaps *Nep-tunus.*

intempesta. Properly speaking, the word means "unseasonable for action." "The night when no man can work." See Conington on *Georg.* i. 247. Ennius has

"Cum superum lumen nox intempesta teneret."

588. **Eous** is here another name for Lucifer, and here means "morning."

591. Ovid, in the *Met.* xiv. 154, relates the story of Achæmenides. Conington remarks that the mention of him here "enables Vergil to introduce a description of the Cyclops' cave without involving the Trojans in any perilous adventure."

594. **cetera.** So Hor. *Od.* iv. 2, 60—*Qua notam duxit niveus videri, cetera fulvus.* Id. *Ep.* i. 10, 50—*cetera lætus.*

596. Gossrau notices the almost invariable addition of the copulative in Latin, especially in poetry. Here we have *isque*, not *is*. So *neque enim* for *non enim*, *namque* for *nam*, etc.

600. **spirabile lumen.** Light and air, the sources of life, are here regarded as identical.

601. **Tollite**, "take me on board." Cf. Hor. *Sat.* ii. 6, 42—"Tollere rheda," "to give a lift."

607. **genibus.** This obeisance is indicative of an effort to propitiate by absolute submission. Cf. the Greek oath, πρὸς τῶν γονάτων. There are various forms of it in primitive nations: one form, viz. kissing the knee, survives among the Arabs and Persians at this day.

608. **qui sit**, *i.e.* lineage.

615. **utinam**, "would that my early lot had never changed."

618. **sanie**, ablative of quality, and an unusually free one.

621. "No glance could melt, no word could soften him."

623. With the following description we should not omit to compare the famous passage in *Odyss.* ix. 289, *seq.*

624. **resupinus.** Homer does not describe the Cyclops in this posture. Servius tells us that it is a detail thrown in to enhance our idea of the monster's strength. With one hand, and lying on his back, he was powerful enough to dash to pieces two bodies at once. Another commentator suggests that it may mean "gathering himself together" for a rush at his prey.

626. **tabo.** √ta, "to moisten," *ta-bes*, *τήκ-ω* (accessory *κ*), *thaw.*

634. **sortiti.** According to the story, four were chosen by lot to assist Ulysses in the enterprise.

636. **torvus** = torg-vus. √targ, "to threaten," allied to *τάρβ-ος*.

637. **argolici**, *i.e.* a round shield large enough to protect the whole person of the bearer.

641. **nam qualis.** "For like the savage monster Polyphemus is he folds his herds," etc.

642. This whole line is a poetical equivalent for *est.* This figure is common, cf. Hor. *Sat.* ii. 2, 31—

> "Unde datum sentis lupus hic Tiberinus an alto
> Captus hiet."

Here *hiet* = *sit.* So again, *Sat.* ii. 3, 53, where *caudam trahat* = *sit.*

647. **ab rupe**, to be taken with *Cyclopas.* These monsters were believed to inhabit the rocks and mountain tops. So *Odyss.* ix. 113—

> "*ἀλλ' οἵγ' ὑψηλῶν ὀρέων ναίουσι κάρηνα.*"

For the phrase, cf. *Ecl.* i. 75—

> "Non ego vos posthac viridi proiectus in antro
> Dumosa pendere procul de rupe videbo."

652. **fuisset.** See ii. 94, note; "what it had proved to be," *i.e.* when I came on board.

653. **addixi.** Cf. Hor. *Ep.* i. 1, 14—

> "Nullius *addictus* iurare in verba magistri."

658. **ingens** is taken by some with *lumen* instead of *monstrum.* This, it appears to us, would destroy half the force of *this great* line.

659. **manum** instead of *manu* is found in some later MSS.; and Quintilian, in quoting this passage, viii. 4, has *manum*. But the old reading is best, *trunca manu*, "lopped by his own hand."

663. **inde**, *i.e.* with the brine.

667. **merito**, a participle.

669. **vocis**, *i.e.* the cries of the crew as they rowed off.

671. **potis**, sub. *est*.

673. **exterrita**, sub. *est*.

678. **cælo** = ad cælum, see l. 569. Cf. ii. 36, note.

679. **cum**, not the preposition, but the conjunction.

681. **constiterunt**, the gnomic aorist.

Iovis. Cf. *Georg.* ii. 15—

"Nemorumque Jovi quæ maxima frondet
Æsculus."

Dianæ. The cypress-tree was sacred to lunary deities, such as Diana, Hecate, and Proserpina.

684-686. Of this vexed passage there are three chief interpretations—

(1.) We may retain the original reading, and translate *Ni* = *Ne teneant*.

(2.) We may with Madvig insert *ac* after *contra*, translating thus, "Contrary to the advice of Helenus that they should not steer," etc. This has been adopted in the text.

(3.) Hoffmann, a modern German commentator, in a minute discussion of this passage, proposes to expunge l. 686 as an obvious interpolation. By an ingenious punctuation he produces excellent sense. He places a comma after *excutere*, and one after *inter*—

"Excutere, et ventis intendere vela secundis
Contra iussa monent Heleni, Scyllam atque Charybdim
Inter, utramque viam leti discrimine parvo."

Here *intendere* is dependent on *monent*, and *utramque viam* is in apposition to *Scyllam atque Char.*

688. So we have *vivoque sedilia saxo*, i. 167.

689. **sinus**, now Golfe di Augusta.

690-91. These two verses are probably an early interpolation. Ulysses coasted along these parts after he had escaped from the

Cyclops and had left Achæmenides behind. Hence *relegens* is not true of the latter. Besides this, *relegens* and *retrorsus* are not found elsewhere in Vergil, and the repetition of *comes infelicis Ulixi*, from l. 613, is suspicious.

693. **Plemurium**, connected with *πλήμμυρις*.

698. **Helori**, derived from *ἕλος* "a marsh."

700. The story ran that the people of Camarina, in spite of the oracle—

"*μὴ κίνει Καμάριναν· ἀκίνητος γὰρ ἀμείνων*,"

drained the marshes round the town, thus rendering it accessible to the enemy, who attacked and captured it. Servius remarks on the anachronism involved. These marshes had not been drained, nor had Gela and Acragas been built, at the time when Æneas was supposed to be in Sicily.

702. Wagner considers this verse an interpolation. The river is called *immanis* from the violence of its currents.

Gela. Vergil has preserved the Greek quantity of the word.

fluvii. Except *Æn.* ix. 151, there is no other instance besides this in Vergil of a genitive in *ii* uncontracted from a noun in *-ius* or *-ium.*

cognomine. Gela; the town received its name from Gelas, the river on which it stands. Thucyd. vi. 4—"*καὶ τῇ μὲν πόλει ἀπὸ τοῦ Γέλα ποταμοῦ τοὔνομα ἐγένετο.*"

704. **magnanimum.** This is the only instance in Vergil of an adjective belonging to the O- declension with a contracted genitive plural.

equorum. Theron, whose chariot-triumphs were sung by Pindar, was a man of Acragas.

Selinus was a colony of Megara. When it was captured by the Carthaginians its inhabitants were transported to Lilybœum.

706. **dura,** "perilous."

707. **Drepanum,** now Trapani.

inlætabilis, in allusion to what follows.

711. Tradition makes the tomb of Anchises, like the birthplace of Homer, very ubiquitous. Here it is at Drepanum. Others place it in the Troad, others in Pallene or Arcadia, and Cato in Italy.

INDEX.

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